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O N

CELIBACY.

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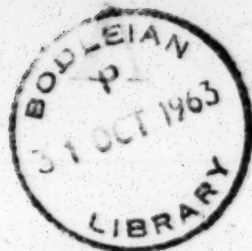
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M DCC LIII.





TO THE  
Unmarried A D U L T S  
OF BOTH SEXES,  
IN  
*Great Britain and Ireland,*

THE FOLLOWING  
E S S A Y

Is humbly inscribed,

BY THEIR

*Most obedient Servant*

The AUTHOR.

OF THE

STUDENTS

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THE  
P R E F A C E.

*WHOEVER* disinterestedly studies to promote the welfare of mankind by his example and conversation, or by writing on any subject, is virtuously employed, and the worthy attempt merits a share of the public notice.

Politicians talk much of the national prosperity and adversity, weigh the force of the causes which make fluctuations betwixt these extremes, and acrimoniously dispute about the exigencies and measures of avoiding the one and preserving the other; but for most part, their notions of government are narrowed by the prejudices of education, and they are generally more attached to particular persons, parties, and their own interest, than to the demonstrably stable laws, whereon the strength, freedom, honour and prosperity of social communities, must eternally depend.



*Gentlemen of the law undertake the inviolable conservation of antiquated customs, the protection of equity, and the security of property; but in recovering rights their exorbitant demands frequently devour their client's fortune, and double his loss in gaining his cause; so under the pretext of adjusting wrongs, good members of society are often heavily oppressed, and sometimes ruined by them.*

*None harangue more copiously on, and with seeming greater concern for the general welfare, than the clergy, but till they ardently love, and apparently practise virtue, as well as court the mitre, and vigorously push for preferment, and are as exact in discharging their duty as in collecting their tythes, the common-weal cannot rationally expect much advantage from their solemn parade of substituted benedictions, absolutions, prayers, and conscionatory instrumentality.*

*Great benefit has been promised to mankind by the medicinal fraternity, whose province is to preserve health, prolong life, cure curable, relieve some, and palliate other incurable diseases; but if the learned, regular, skilful and sagacious practitioners can do good equal to the hurt occasioned*

casioned by the illiterate, irregular, ignorant and blundering, their most sanguine expectations rise no higher, and, for such great service, they deserve praise, honour and wealth.

If honest men in different professions counteract the dishonesty, and the ingenious, wise and knowing annul the stupidity, folly, and ignorance of their brethren, for the performance of so arduous a task, the nation is vastly indebted to them; yet this labour adds comparatively little to the stock of public utility.

The method proposed in the following essay to advance it more efficaciously, neither belongs strictly to politics, law, divinity, nor physic, but is grounded on an irreversable law of nature, reason and instinct, to obey which, few can refuse without private loss, and to corrupt it by abuse, will make all miserable. It is regularly to indulge the generative inclination and sense, in reciprocal amours, and consequent pleasures, which, as it is a natural, so the wisest nations have always made it a civil and established, churches often a sacred, institution. A virtuous state of matrimony, when talked of generally, makes men facetious and merry; and though sometimes it may cause sadness and re-

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*gret, this happens to every thing else at certain times, and under certain circumstances ; but if universally embraced, no one cause bids so fair for producing those high degrees of happiness mankind are capable of possessing and enjoying. Though many more grave schemes for mending the rational world, have been proposed, tried, and found very defective, this is no valid reason why the present, if put severely in execution, may not prove more propitious in its influences. If every one, arrived at ripeness, espoused a husband or wife, the great family on earth would flourish much more than it ever did, and the heavenly chorus sing the praises of the happy and glorious reformation.*

*As being a chearful, good-tempered, and pleasant scheme, it is of one spirit with nature, virtue, and true religion, which ought to be no small recommendation to it. It has also the promising peculiarity of being answerable to the most urgent claims of soul and body, and does not oblige the one, contrary to the laws of its own innate constitution, to be governed by*  
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## The PREFACE.

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*the other ; whereby it avoids an egregious and old popular error, which aggrieved virtue, and whereto the viciousness of private families and the public, is very much to be imputed. The body must regularly gratify its sensations, otherwise the soul will be immoral. To assist in restoring social virtue to the influence it had on the human species in the golden age, by redarguing and disconcerting celibacy, is its main purpose. This is therefore endeavoured to be sedately and demonstratively proved a state contrary to what God designed for adults, by fettering virility, its attendant passions, and taking away the necessity of sexual distinction, to be enslaving, and vicious in its effects, by generating a multitude of bad principles ; many of which are mentioned in a cursory and definitive way, with few of their reasons, but others which happen more rarely with a greater catalogue of the causes of all of them in different persons, are to be observed, and might be enumerated and explained. But as this was the driest part of the performance, the outlines of the picture was chose to be only drawn,*  
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*the lesser strokes and supplemental colourings being easily furnished by the reader's imagination and recollection of the originals he has seen.*

*The general disadvantages arising from it, are briefly discussed under the three capital sentiments, of its diminishing the inhabitants of the world, with them the delicacies, conveniences, and even necessities of life, and by weakning civil ties, forwarding a total depravation of manners. Then the principal arguments for it, are impartially weighed and confuted. This novel sketch bears designedly the title of an essay to distinguish it from those works to which their authors arrogate finished attributes. It is compiled with so much care as not to appear contemptible, but not with the arduous lucubration which aspires after a reputation of writing finely and correctly, yet to appear well-bred and free-born, and not like a garrettee's brat hastily thrown into the world, and with the eclat of a swelling title begging to-morrow's bread. It has the dic-*  
*tates*

tates of nature for the basis of its arguments, which when built on learned authorities, too oft, like heaps of sand, yield when solid stress is laid on them. As a composition accurately examined, it will be most readily found fault with for some ramblings and diffusions. And, though the plan is distinct and unconfused, such an exact and sacred arrangement of ideas throughout, as to render any transposition wrong, is not pretended to. It deviates from the rules of criticism here and there, as a man of tolerable character deviates from strict virtue. Its leading argumentations are cogent, the inferior reasonings might easily be made better, but more easily worse. Its turn is neither vulgarly trite, nor whimsically singular, and its drift is virtuous. It contains deductions of consequences from their first principles, panegyric, declamation, religious inducements, moral exhortation, political gravity, and specimens of other sorts of ratiocination. As things arose in the author's mind of a higher or lower nature, and more or less allied to or removed from gravity and levity,

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*be inserted them, that its chequered type might draw the attention of persons of different dispositions and in different moods, though on this account the composition may appear the more incoherent and indigested. The strain is consistently altered when the subject leads to it. For, what has any author to do, but to follow his subject through its several windings and describe its different attitudes, whether serious or jocular? True chastity is consulted in the diction, without wresting and attuning every word to a viciously finical ear, or mincing those expressions stammered upon, broadly hinted and then immediately mangled by prudes with impurity of thought, on matters which philosophy and virtue can freely canvass, and not injure, in the least, their heavenly natures. All the works of God are good, and upon a fair construction, their original meaning is clear of every moral indelicacy. The procreative parts of the human body reflect distinguished honour on the former of them. They prove more than the legs, arms, feet, hands, eyes, ears, or even the social voice, the relation every individual bears to the universal*  
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*interest of mankind, and thus evince the virtuous regard of the Deity for temporal futurity, more than the whole frame of the body, could do without them.*

*It is therefore ridiculous to suppose it impure to speak of the honourable and valuable ends answered by their operation; though, false representations of them, whether ludicrous or vitiously inflaming, are virulently flagitious, and extremely unwarrantable. It is hoped, without offence, the trouble of stating particular cases with formal equality is waved. And though the author, by concealing himself, eludes the applause of married persons, for standing up in defence of their good, he also escapes, in some measure, the censures of the unmarried, for attacking their bad cause. Yet he neither fears the one nor covets the other. If what he has advanced is generally justified from life, it is enough. He never meant nicely to try by the balance, the scruples of whimsical bachelors, nor with precision refute every maiden-like objection to marriage. For, he believes, the modesty of virgins is*  
*inconceivably*

*inconceivably great, and that it is impossible for men to know how much their virtuous solicitations sometimes distract them. It is consonant to nature they should be modest. But, why? Unless to win addresses and be loved. Modesty is no virtue in a solitary state. Its existing in the virgin's bosom, proves her made for conjugal endearments, and her blushes shew she is conscious of it. The coy nymph knows no immodesty when only the harmless flocks are bleating round her. She cannot blush because they see and gaze on her naked limbs when bathing in the stream. But should she then, though at a great distance, espy her lover, inexpressibly fluttering disturbance would immediately annoy her breast. Undressed women acquire no rosy colour in their countenances from seeing the moon, stars, trees, or any other object or creature, excepting man, which proves that in him alone they were designed to excite the delicate emotions of love, partake with them in their enjoyments, and modesty was given to enable them to do it in the most engaging manner.*

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The author begs he may be no where so harshly interpreted as to be thought to bear too hard on the unwedded fair, or deemed so rude and uncharitable as to suppose those he expostulates with have refused many good offers. But the full aged, and such adults as have been so unlucky hitherto, as not to meet with them, will be inexcusable in not repairing to the marriage office in London, whose commendations ought to be sounded, and example followed by every city and large town in the kingdom, to treat with suitable persons, or as soon as possible, match themselves by other proper expedients. He appeals to all unmarried ladies of thirty, or even thirty-five years, whether one such offer has not been made them, and believes they can almost with one voice answer in the affirmative. However, if there are any who have not been properly solicited to wedlock, they are free from censure. Those also that will not prostitute themselves to licentiousness are rewardable with vestal honours, but such as obstinately refuse virtuously to surrender to the meritorious are punishable, and above all, the whimsical, selfish and petulant train

*train of rusty, or impotent, or superannuated bachelors, and wilfully barren old maids, deserve, and are sure to be beaten with many stripes.*



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C E L I B A C Y.

**T**H E R E is no principle of more lasting public importance, pregnant of more extensively social benefit, and which affords privately more solid pleasure, both in reflection and practice ; than believing and exemplarily maintaining, that each individual is not born for himself alone, but was originally intended to serve the world in general. Yet, it is almost absolutely neglected by the inhabitants of barbarous, and too generally forgotten by those of civilized nations. The communication of good is the prime and conspicuous source of enjoyment in the Deity, and probably in all created and dependent orders of rational beings. In all societies of mankind, from the least to the greatest, it is the link and distinguishing criterion, the active and glorious moral engine, and the fundamental and self-applauded cause, of their orderly, commercial and happy state. It is not confined to the interest of a family, neighbourhood, village, town, city, province,  
B kingdom



kingdom or empire, but extends to the welfare of the whole world ; yea, affects the universe, though in a lower degree and more remote manner.

This consideration, being strongly impressed on every human mind by the Supreme author of its existence, is natural, just and true, and no less rapturous than interesting and momentous. And, though obvious to all from reason, and the moral sense, mistaken notions of interest and happiness or biasing whims, humors, prejudices, inconsistencies, selfishness, rancour, obstinacy, ignorance, weakness, folly, vice and madness singly or combined, often confuse the eyes of mens' understandings, and induce almost mental blindness. These obscure the judgment, as much as thick and wide expanded clouds slightly penetrated by the rays of the sun darken a prospect of the earth. Mankind have not always seen they were formed for others as well as themselves ; otherwise, recluse philosophers, monks starving and chastising their bodies in cells of horror, and nuns, would have been still unheard of, and hermits delighting in silence, sloth, nastiness, darkness, and solitude, in the cavities of rocks and subterraneous habitations. Philosophers indeed have been injuriously accused of and condemned, for being wedded to retirement and study, and wanting a due relish  
for

for active and social life. Tho' it must be owned, that *Democritus* of *Abdera*, was thought by his countrymen to be mad, because he secluded himself in a grotto to contemplate with less interruption and more advantage the hidden works of nature : *Diogenes*, the *Cynic*, chose for his mansion a tub, and when visited by *Alexander the Great*, in that singular and abject situation, bid him stand out of the sun-shine ; saying, he took away more, than he was able to give him : and the ingeniously *hypothetical Des Cartes*, to comprehend adequately the Divinity which is far above the reach of human faculties, instead of consulting his works or rightly examining the face and productions of nature to know him sufficiently, shut himself in a closet for twelve years, and composed a system, which before his intimate friends he named his philosophical romance, and which consists of the extravagant conceits and fictions of a rapid and subtle, but erroneous imagination : yet, excepting these and few more, to do the philosophers justice, they have been and still are most remarkably illustrious patterns of sociableness in action as well as speculation.

This truth is confirmed, and the vulgar and partial censure greatly limited or made nearly groundless, by calling to remembrance the most eminent philosophic characters among the antient *Greeks* and *Ro-*

*mens*; and of the modern *Britons*, Lord *Bacon*, the honourable Mr. *Boyle*, Lord *Napier*, Sir *Isaac Newton*, the most ingenious and accurate Mr. *Maclaurin*, and others, who shine as intellectual lights in the celestial spaces, Dr. *Hales*, Dr. *Bradley*, *Martin Folkes* Esq; the Earl of *Maclesfield*, and many more living pillars of genuine and experimental knowledge and erudition. To contribute little to the satisfaction and advantage of our fellow-citizens of the world, is the distinguishing mark of a depressed and groveling soul, emphatically detaching and separating connected members, and living only for ourselves: A kind of living we were never made for, and in pursuit whereof none did or ever can find themselves perfectly right. Imagine each different part of the human body to be animated with a distinct consciousness, so that its several members in consequence of separate conscious endowments, determine to act separately for their preservation without supporting the common system, and the whole animal fabric would be ruined. If Individuals in like manner do not co-operate for the good of the universal society, but divide themselves from conjunct operation, they shrivel, respecting the whole, into uselessness, and regarding themselves reap dissatisfaction and pain. The powers of men can only be employed in the preservation



servation of themselves, and in procuring and increasing their own and the public felicity. They seldom neglect to preserve themselves, but frequently, and in a variety of ways, disregard the general welfare, wherein their own is partly involved. Those are of truly elevated and godlike dispositions, who, while they please and profit themselves, promote with their mental and bodily abilities the complacency and good of others. They constitute the root, whence the trunk, branches, leaves, flowers and fruit of human social happiness spring and grow luxuriantly.

One grand and notorious obstruction to its growth in the world, and particularly in *Britain*, is the spirit and fashion of Celibacy, which is diffus'd like contagious particles in the air, and prevails more or less amongst all ranks of both sexes; of whose hurtful and dangerous influence on the comfort of individuals, and on the continuance and happiness of the inhabitants of this kingdom, and mankind in general, they seem not to be sufficiently apprised.

By Bachelors, we neither understand an inferior order of knighthood, as the term formerly imported, nor persons who have taken degrees in arts, divinity, law, or physic; but such adult males as live and die in virginity, or never use their bodily

organs in the propagation of their kind. They are a species of hermits, or rather secular monks, especially if old, as old maids are secular nuns, or hermiteſſes, who, contrary to one end of their formation, the laws of their country, reaſon, common ſenſe, intereſt, and the plain rules of health, endeavour to divest themſelves of certain natural powers, and ſtiſe, or leave ungratified, the ſtrongest and moſt uſeful inclinations.

In this free nation, they ſwarm more than all the orders of holy fathers, brothers, and ſiſters, did before the reformation of the church. And the nearer they approach them in their conduct and manners, they become the more uſeleſs and contemptible. It is true, in *Ireland*, the ſpirit and trade of fortune-hunting is very predominant amongſt the men, and efficaciously ſupported by a ſociety erected in *London* for their encouragement; at whoſe expence, after their qualifications of impudence and vigour are approved by the inſpector-general, theſe fortune-hunters are furniſhed and equipped with genteel ſuits of cloaths, money, valet, and a couple of handſome geldings. And the effect is anſwerable to the goodneſs of the meaſure; for the number of unmarried perſons there, the popiſh prieſts excluded, falls conſiderably below the uſual computation. It is  
remark-

remarkable, the *Irish* are the only people who have engrossed this commerce, tho' few private traders in this way might be found in most countries. The fact is well known, and with reproach be it spoken, that more adults in *Britain* die without, than with, leaving legitimate children their successors; which sons and daughters are so many multiplied copies of themselves, the most idle and vicious of whom might be made serviceable: At least, should these die before maturity, they were honourable pledges, and sure testimonies of their parents having lived. For, it is an uncontested truth, they are the best members of society, who are blest with the most numerous progeny, whatever outcries, and clamorous invectives may be uttered against it by the delicate beau, abandoned rake or buck, rigorous prude, fickle coquet, or the whole *Romish* priesthood, with all the stale maids and rusty bachelors that shall appear on this worldly stage. The advantages arising from numerous families to the parents, their country, and the world, and the disadvantages flowing from Celibacy to its votaries, and the public, deserve to be fairly stated, that these may be disliked, discouraged and avoided, and those approved, encouraged, recommended and preferred. In attempting this, we shall write with impartiality and candor,



yet with a spirited freedom, as zealous to advance the general and particular interests of mankind.

After enumerating and examining several material and striking disadvantages, which accrue to private persons and the public, from the prevalent and infectious mode of living a virgin life, few objections to marriage shall be answered, raised against the dictates of nature, which are the laws of God, and by which those of families and empires should be constantly modelled, and on them invariably founded. To save repetitions in this Essay, we shall use the word Celibacy for the single state of both sexes, according to the sense of the *Latins*; and here advertise the reader once for all, that when it is referred to one sex, the other is meant and included, and the same reasoning may be easily applied to it. In this we may be, perhaps, the more justified by relating the following occurrence. A lady brought before a magistrate as an evidence in a case, which to be cleared up required a strict recital of the circumstances of the witnesses, was asked, besides her name, her relation, which was to be noted down by the clerk, who was to write her deposition. Madam, says the justice, are you a maid, wife, or widow? The lady, after some silence, replied, — If it please your worship, put down Bachelor: thus applying

applying the word Bachelor in an uncommon sense to preserve the candid dilemma of her mind, and retort the same upon others, consistent with a mixture of reproach and honour.

We first observe, Celibacy is a condition unnatural and inequitable to, adults. Whoever embraces it acts contrary to nature, as it limits the exercise of certain mental, and entirely prevents that of certain corporal, abilities. It is unjust as it deprives them of certain enjoyments, and produces bodily complaints. The mind of man is actively benevolent unless depraved by wrong principles. These are derived either from precept or example. For the moral sense, whereby all men can distinguish virtue and vice, honesty and dishonesty, right and wrong, is an infallible guide and teacher. As the mind is the spur, or instigating cause of bodily action, if its principles are low and base, they will depress the body either into a blameable and wicked indolence, or excite it to vicious deeds. But if high and noble, they will incite it to commendable and virtuous actions. Benevolence being the great and inexhaustible fountain of good, all worthy principles and actions proceed from it, and center in it. This cardinal principle is implanted in our rational spirits. It therefore follows, malevolence is not a natural, but an acquired principle,

principle, or a deviation from goodness, which can only take place in imperfect beings, and not in the Deity ; from this error all bad principles and practices flow, and in it they all terminate. The love of all excellent objects springs from benevolence.

The love of God, mankind, our neighbour, wife, husband, children, sweethearts, friends, relations, ourselves, our enemies, regard for posterity, and the various acts influenced by it, spring from this principle, or are only good-will differently modified. When the intellect is acted extensively by it, it is employed agreeably to its original essence. But when it is not acted extensively by it, its views are contracted, as in a single state, and its use restrained contrary to divine intention. Goodness is the most shining attribute of the Deity, and certainly the noblest motive to his action. Hence the more it stirs up his creatures to glorious achievements, the more they resemble him. As God is the fountain from whom impetuous torrents of the greatest or most perfect good will flow incessantly to his creatures, and goodness is the noble and sole motive of his action, so it seems to be the grand, tho' not the sole, source of his delight. Now, his highest act of good will is creation, or the imparting being, life and happiness. And this act is greater or less, and more or less benevolent, as existence



istence, life and happiness rise higher or fall lower in dignity, duration, and degree. Whence by parity of reason, procreation, secondary creation, or instrumental production, is the highest act of beneficence mankind are capable of. It is therefore malevolent to abstain from the virtuous propagation of children. The neglect or omission of it, and thereby avoiding the employment of good will, or at least good nature towards a wife, or husband, children and the world, is a limitation of its valuable and extensive utility. It is possessing a jewel without exposing it sufficiently to public view ; or a whole soul, but ungratefully employing only a part of it. It is suppressing one branch of benevolence, which is highly virtuous and of the greatest consequence. Thus Celibacy appears to limit the activity of some of the powers of the mind, the effect whereof is leaving some of the bodily functions unexercised. There needed not have been any sexual distinction amongst mankind and brutes, had it not been ultimately designed to accomplish wise and good ends, which center absolutely in the rational and sensual enjoyment and preservation of the creatures. Nature never designed any man for a monk, or any woman to have the least piece of nun's flesh about her. It is an axiom

axiom in philosophy, nothing was made in vain. The creation neither abounds with superfluity, nor is empty in any respect thro' defect. The want of application only in this case of voluntary agency produces a chasm in the scale of natural causes and effects. Maids and Bachelors as it were extinguish by disuse their procreative powers, which is of the same effect as castration, an operation actually and basely performed by *Origen* on himself, to prevent virtuous temptations and desires. Man might have been made hermaphroditical, like some of the less perfect animals, as snails and worms, which however have sexual intercourse with one another; and many vegetables, provided with both male and female organs of generation, and produce their own kinds constantly, had it not been inconsistent with the wisdom and goodness of the almighty Creator.

All species of animals, whether beasts, birds, fishes, or insects, from the greatest to the least, from the minutest microscopic reptile to the whale, ostrich, and elephant, and every plant, from the proud cedar of *Lebanon* to the humble hyssop of the wall, regularly bring forth their respective young, which again bring forth others: whence creation by the Deity, generation, death and succession of the creatures

tures, follow each other in a beautiful and uninterrupted chain. Even minerals increase in bulk and quantity. Mankind therefore only act in conformity to universal nature, when they employ their procreative organs in a determinate manner, to answer the end of their formation. If they remain unemployed, it is much the same as if they had never existed. It is criminal not to use them, because they are the instruments, or second causes, whereby providence generates innumerably valuable effects.

No one who has felt the pleasure and advantage of seeing, hearing, smelling, tasting and feeling, would be willing to lose the several organs necessarily concerned in the performance of these sensory offices. The appetite of generation is as natural as hunger or thirst. *Alexander the Great*, when flattered by his courtiers, and who wept after conquering one world because he could not find another to be conquered by him, said, he would have believed himself to have been a God, had he not wanted to go to stool, sleep, and lie with a woman.

It is with the consent of the wisest and best men, and agreeable to original design, that we boldly pronounce it right and praise-worthy to indulge all the senses and appetites according to our situations and circumstances



circumstances in a moderate degree, which will be different in different persons, ages and constitutions. In this medium, proportioned to the indefinite variety of cases, there will be pleasure and utility; but on one side is excess in which pain predominates, and on the other deficiency wherein pain and inutility are the consequences. As self-preservation is the first, so the propagation of the species is the second general law of nature, and as an invitation to amorous interludés we find some share of delight annexed to them.

Here we cannot but remark, that most of our modern dramatic writers, poets, and authors of romances, farces, novels, &c. have given descriptions of the pleasure of amorous caresses no where to be found in real life, which are the monstrous births of wanton and unrestrained imaginations. They have painted this original studiously with so many additional strokes, shades, and such high colouring, as to have effaced intirely its native shape, features and complexion. What can be more ridiculously false than to call a woman a goddess, and sexual conversation heaven? since it is found, she is chiefly a companion for man; and many brutes, particularly horses, enjoy this sensation longer and in a higher degree than the human species. A thousand such images are to be read in those compositions  
which

which have no more affinity to the joys of sense, though ecstatic, than Dr. *Sacheverel's* parallel lines elongated had inclination to meet in a point.

False representations of love, gallantry, and sensual pleasures infect the ductile and opening minds of the youth of both sexes, and make them often miserable and bad members of society, because they attempt to equal in enjoyment the wrong descriptions they early imbib'd. Every friend to the beauty of truth, majestic simplicity of nature, and public happiness, will delineate this matter fairly and not exaggerate it, as physicians and philosophers do in their narrations of facts, who neither add to nor subtract from them. Indeed intellectual delights, which are the highest, most permanent and most frequent of all others, and result from social communications, will bear with more truth and justice, copious and rhapsodic elogiums. But, perhaps in the present case, it would be better to lessen than heighten the coloring. I am satisfied the ladies expect the best treatment from such men as consider them as no more than women, possessed of such endowments and accomplishments as tend to procure and increase reciprocal solace. And if their sentiments are not tinctured with the corrupt and impure accounts of comic and other writers, they would rather prefer and accept of  
those

those who act pure nature, decently and honourably, than such as soar above the skie, perpetually rank them, with angelic forms, and address them with adorations.

The curious organization of the parts of generation in both sexes is a subject that may be considered with gravity, and furnish sedate reflections. Yet Celibacy tramples on this theme, and disregards these liberal favours. The falsely religious devotee looks on it as indecent and vicious ever to name it. Whereas, decency respects persons, time, place, circumstances, and views; and that is only true religion which is agreeable to reason. The libertine never forgets to harp upon this string; but he turns his thoughts to wantonness, levity, and ridiculous mirth. The blooming virgin also is taught to blush with shame and confusion at the mention of it: Yet too much affected modesty is an enemy to chastity.

There is no cause why we may not reason calmly and gravely on this subject as well as on others, and speak with high opinion of the complex machinery and wonderful apparatus of males and females, for their mutual approbation of and engagement in sexual intimacies, whereby to advance their own and the general felicity with harmonious concord.

Anatomical wisdom surveys these parts of the human frame with admiration and  
purity



purity of applause. The natural, commercial, sensual transaction is only the prelude to secondary creation. It is sensual for a moment, but durably rational in its future effects. What can be more generously kind in the Deity than to make men secondarily their own creators? The pleasing sensation, though great, was it to last long, would shake and endanger the dissolution of the animal fabric. The moral pleasure arising in the minds of parents from having tender shoots of their own bodies to nurse, educate, and place in some active sphere, to become their heirs, successors, and useful members of the community, must rise vastly higher than any thing sensitive. The sensitive delight of cohabitation will neither be too much despised nor esteemed by the wise, but reckoned an ingratiating addition to the joys of matrimony. Whoever therefore morosely scorns, or even rejects what is designed for his good and complacency, is guilty of injustice to himself, and comes into the world with an errand, but goes out like a fool without dispatching it. Indeed, it is impossible to execute this commission when the operative organs are monstrously or preternaturally formed. This is said to have been the case with queen *Elizabeth*, who loved the earl of *Essex*, and would have hardly sentenced him to the scaffold, could she have brook'd the consciousness of another's possessing him,

or admitted his embraces as a husband. For, after his decollation, she lamented his loss in excessive grief. In such an instance celibacy is eligible; but it very seldom occurs in either of the sexes. Exclusive of the worn-out rakes, of whom the order of cuckolds is chiefly made up, there are few exceptions to marriage. A single life therefore is contemptible and unnatural, inequitable to such as adhere to it, and neither so beneficial, nor happy as a conjugal. Moreover, the latter assists to preserve health, and prolong life; while the former occasions diseases. Whoever reflects on what happens to himself, will ingenuously own this truth, no species of animals, arrived at maturity, makes a long pause before it begins to propagate its kind. If mankind do otherwise, they become uneasy from desire, salacity, and fullness; the surcharge becomes burthensome, rouses and inflames the passions and generative appetite, and heats and disturbs the whole frame. The redundancy of bachelorship makes men often dispirited and hypochondriac, and the inclination for amorous endearments in women, without being able to gratify it, commonly causes green-sickness and hysterical symptoms. In such cases, physicians may administer medicines long to little purpose with a view of changing or subduing a morbid cause. The radical cure can only be completed by prescribing a  
good

good natured husband. To incroach more on the province of the medical faculty in reciting truths of this sort, would be to write a treatise on the diseases peculiar to virgins and bachelors, many of whom are rendered miserable by not following the reasonable hints, admonitions, and strong impulses of nature. It is said, and if true, with ignominious reproach, the late duchess of *Marlborough* thought herself in old age mightily refreshed by amorous communications. Hence benevolence and the closest intimacies are sometimes used as synonymous expressions with some justness and poignancy. For, great indeed, but very ill placed, must that young man's benevolence be, who undertakes to refresh old women. We next venture to assert, and shall endeavour to prove, contrary to the peremptory voice of the vulgar, and current of lewdness, celibacy is a state of slavery and not of liberty. It will be readily granted, incontinency is a too free exertion or abuse of the natural powers, and that continency beyond the design of nature is checking and controuling them. Both these states are evidently servile, the one from defect, and the other from excess. Therefore, that condition, which provides for the regular and moderate use of these powers without constraint or violence, will be desirable and free. True liberty consists not in the



scanty or excessive, but in the full and moderate enjoyment of any good, and least of all, in total abstinence from it. The absolute possession of any good, gives an opportunity of enjoying it more or less, or wholly abstaining from it. Slavery then is either a voluntary, or involuntary obstruction to the use, or the abuse, or the dispossession, or the disuse, of all rights, possessions, and abilities, whether natural or acquired. These are the distinguishing and infallible marks of private and public bondage in all persons, relations, societies, and conditions of mankind. In the greatest governments, where one or more persons preside over the whole, and in the least, or government of a person's self; the mind, body and estate of every particular person, may be considered with propriety as a little monarchy, the union of which makes one whole, whose right application produces harmony, happiness, and freedom; but whose perversion or non-application produces discord, misery and slavery. This general doctrine will not only hold just of the least society, or family, which consists of two persons, or the greatest, which might consist of all the inhabitants of the world conspiring in their views, interests, and actions, to the benefit of the whole; but is applicable to the self-government, possession, interest, and comfort of each individual. Every one may be as much

a slave to himself as to others, if he opposes the laws of his constitution. Against these celibates commit the greatest violence.

For they dispossess themselves of, or disuse, or at least lessen the use of certain urgent and powerful talents, whose regulated exercise is essentially necessary to their freedom. They voluntarily lead an enslaved life from wrong self-administration. A single one, being only natural and equitable from infancy to manhood, or womanhood, and from their decline to decrepid old age; it must be in the intermediate, vigorous, and meridian part of it, repugnant and injurious to nature. And its servility plainly appears from its contempt and disobedience of her wise, wholesome, just, and kind laws. It is observable, brutes follow natural dictates much more closely than men, whence the liberty they enjoy in their lower degrees of existence is proportionably greater. When the mind in adults is sufficiently dilated, its judgment becomes clear, its knowledge and experience considerable, and the social affections lively and communicative, it must be painful labour and fatigue to curb their energy, and contract their influence. Then, the body arrived at full growth, strength, and height of active capacity, it must be difficult at first, mean, ungrateful to the Creator, and a loss to society, not to extend its usefulness: And if the estate be real, or personal, or both, or both joined

with the gains of industry, or, if the livelihood depends upon mere industry ; avarice, idleness, and prodigality can alone abate their utility. Some think, prodigality is seldom fallen into in middle life by virgins of both sexes than avarice and idleness. But all of them are ignominiously base, poisonous to society, and like *Prometheus's* vulture cruelly and constantly gnaw the breast of the servile individual. Celibacy, as it selfishly confines its views, interest, and happiness, strongly tends to make its adherence despicably slavish in their conduct. But this cannot commence without laying great restraints upon themselves. Tho' the whole human race is formed for action, society, and friendly communications ; yet they often live in indolence, dulness, and retirement, as if they had no relation to, connexion with, or dependence upon others. Habitual, reclusive, and gloomy solitude reconciles their judgments and tastes to silence, and gradually brings on dislike, hatred, and abhorrence of company and conversation. And when these cannot be avoided, they are sometimes so arbitrary in their demands, as to require an absolute subjection to, and compliance with their odd humours, wild caprice, and extravagant conceits. They studiously desert schemes of the most joyous, innocent, and desirable pleasure, and check with trouble and incessant difficulty, 'till old age begins, and the pro-  
creative



creative powers fail, the reasonable appetites and inclinations towards generation, conjugal and parental duty and affection ; continually struggle against the motions of their oeconomy, and endeavour, as it were, to suffocate them ; enter at best narrowly into social life, and are generally strangers to sincere love, warm and disinterested friendship, and that noble generosity which endeavours to remit and divide cares, and commonly too anxious about, or too much eaten up with their own stinted concerns, to contribute to the happiness of a wife, or husband, children and the community. They are sometimes compared to cormorants, as they are often idle, and eat of the good things voraciously procured by others, and at other times to drones, which live on the stores of honey, collected and amassed by laborious bees. If they are industrious, their industry tends to oppress the public, and not make it happy ; because penury and not generosity, oppression and not charity, are generally their motives to action and diligence. They lose the pleasure, and neglect the profitableness of begetting, playing with, providing for, instructing, nursing, and disposing of children. Therefore, as this abstinence from sensual and social delight and utility, in direct opposition to the intention and prompting motions of nature, cannot be begun, so it cannot be kept up, without uneasy

restraint, constantly laid upon the strong natural force and bent of the affections, intellectual faculties, and bodily powers. It is however well known, and redounds greatly to the honour of the women, that they are much less addicted to it than the men, and so more to be pitied when obliged to live unmarried.

LY. It's some concern to me, when I reflect

On the poor girls, that must despair of man,

And keep a stale and loathed celibacy.

PR. What? Ha'nt the men the same hard measures then?

LY. Oh! No, they have a more propitious fate,

Since they, at fixty, when their vigour's past,

Can wed a young and tender spouse to warm

Their aged limbs, and to repair their years:

But women's joys are short and transient;

For, if we once the golden minutes miss,

There's no recalling, so severe's our doom;

We must then long in vain, in vain expect,

And by our ills forewarn posterity.

LYSISTRATE IN ARISTOPHANES.

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There are sometimes small obliquities, in the human frame, which nature dispenses with according to her generosity, without material inconvenience. The growth of the fingers, toes, ears, and nose, may be impeded, and made to vary from the common shape, and scarcely any evil be afterwards experienced. But, when the principal organs for activity thro' life have the course of their intended operation prevented by coercive directions and embargoes, then nature, which is invested with legislative authority, punishes the wrong, by fettering the disobedient for their ingratitude. Hence every fundamental deflection from her chosen and approved measures menaces mankind with bondage. True freedom consists in a conformity to her institutes, the guardians of it, so that whatever alienates from them is tyrannical. Celibacy is one, amongst many instances of this alienating force, and may be thus characterized. It personates the figure and attitude of a tall and mighty oppressor, array'd in purple robes, and brandishing the sword of revenge. His large dominions, many of both sexes solitarily inhabit, who, by his arrets and edicts debarred of the more immediate and more distant intimacies of social converse, scarce exert, and enjoy more than half their beings. The unsociable and despotic fiend, by vanquishing them, cuts off their rightful,  
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and heaven-born freedom. To the most familiar and domestic sweets they live estranged. Their habitations, even those built at great expence, are cheerless within; and the owners cannot boast with justice more than non-enjoyment of the adorning spoils of nature and organs of art, fullen splendor, and pompous discontent. Sever'd from delightful and amicable communications, and softly solacing and joyfully blended in dearments, which freely governing and social nature has impowered to improve the relish of all earthly comforts, their walks and rural scenes are gloomy, if not horrible, and the sportive accents of love, melodiously trembling through the air from adjoining groves, opprobriously reprove their lonesome solitude, and instead of making them light and gay, excite pensive and tender impressions, accompanied with dissatisfaction and repining desire. The whole face of the country wears the aspect of degenerate servitude. For, though it is imbowelled of the richest golden ore, and affords precious stones of distinguished brilliancy yet still its inhabitants, unpossessing the delicate and interesting part of liberty, which triumphs in the fragrant steps of love, and, incircled with its blooming amenities, is ever most blooming and fair, are indigent, painfully unsettled, and often pricked to the heart. Stripp'd of this liberty,

ty, the plenteous boons of heaven, otherwise capable of yielding great enjoyment, only afford disgust, or at most a poverty of good. Deprived of the source whence genuine pleasure flows to man, and generously increases, lovely prospects of mountains, hills, valleys, lawns, slopes, and plains, infinitely diversified with verdant grass, flowers, herbs, under-shrubs, shrubs, trees, seas, rivers, rivulets, and springs, and enlivened with the shrill, wild, and musical notes of the feathered and aerial songsters, fine weather, the returns of the seasons, and tables sumptuously spread with a profusion of solid and liquid dainties, are only with thorough satisfaction enjoyed in some transient intervals. Soon by reflexion, the subjects of the tyrant become sensible of the galling chains, and insuperable Herculean bonds they wear. Thus enslaved and cruelly bound, their vassal lives, uncherished with friendly, amorous, conversible, and sexual communications, drag heavily on, youth blooms in vain, fades, withers, and decays. And when this phoenix expires, a second youth rises not out of its ashes to succeed. Their prime is loaded with heaviness, and unenjoyed, soon sinks into impotent, and effected old age. The name of youth in this region of horror and despotism is never by a living copy transmitted to future years, but, like that of a slave, for ever ignominiously blotted out of the

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the rolling annals of time. Since the glorious and happy reign of liberty universally invites, but does not compel men to accept pleasure, pursue interest, and prosecute beneficence, from associating not in larger bodies only, but in pairs, it must be great vassalage to disobey her interesting laws, great meanness to refuse her pleasant gifts, great impiety to be deaf to her advantageous solicitations, and accumulated folly, vice and madness, to contract instead of extending them. If it be slavery to shun society, and deprive ourselves of pleasures ; to become to a high degree voluntarily worthless ; to restrain the right scope of all the powers of body, faculties of mind, and worldly possessions ; to lessen the comfort and happiness of the world ; to live chiefly for ourselves ; and not endeavour to glorify God by multiplying his dependent creatures ; nor strenuously promote the cause of natural religion and social virtue ; and liberty to enjoy society ; to partake of pleasures flowing from it ; to become voluntarily very serviceable ; to apply to laudable purposes and moderate the use of all the bodily and mental powers and worldly goods ; to contribute to public consolation and felicity ; to live for others as well as our selves ; to adore and magnify the Creator in raising living memorials of praise to him ; to cultivate the religion of nature, and powerfully retard the cause of unsocial vice ;  
then



then bachelorship or maidenship is an epidemic, and vile state of the greatest slavery.

Thus singleness of life appears to be unnatural, inequitable, and servile. And as fervility and misery are connected with, and arise from vice, as freedom and happiness are united to, and caused by virtue, we are led to consider it as vicious and miserable. But, waving now those reflexions, we shall recount and examine the many common and bad personal effects it produces in the temper, behaviour, and actions of every ripe individual. By unhinging the constitution of the mind, it generally gives rise to indolence, cowardice, envy, contumely, affectation, formality, pedantry, vanity, avarice, ambition, whimsicalness, hypochondriac and hysteric symptoms, moroseness, letchery, unsociableness, and sometimes dejection of mind, and confirmed despair. It is no wonder laziness and inactivity are frequently caused by it, and drones swarm from this hive, since its essence consists in limiting the exercise of different natural powers. An unnatural reserve of generative abilities induces drowsiness of disposition, and so is somewhat similar in its effects to an improper freedom in their use. Due strength of vessels, a free circulation of the blood and juices, with regular secretions, and evacuations of separated and excrementitious matter,

matter, constitute the healthful activity of the human frame, which is preserved and continued by the constant and moderate exercise of its several members. But, when this is intirely avoided, or much interrupted, a sluggish dulness creeps upon mankind unawares. When the affections by indolence are deprived of their energy, disquiet and rancorous uneasiness frequently ensue; whence the mind becomes more incapable of keeping right government over itself. This indolent habit begets tedious anxiety, and leads to ill humour, fretfulness, and spleen. If the bachelor is diligent, it is often accidental, or occasioned by necessity. Generous motives rarely excite him to action, as he confines his provident measures to his dear self. If his wants are supplied by an estate, he is apt to run into luxury and indolence, pamper his body, and carefully regard his rights, but is seldom found employed in social life, and in assisting others. He is sometimes lazy enough to give up all inclination to address a mistress, and never serves a wife or children, and rarely, but from constraint, interest, and shame, contributes to the good of the common-wealth. That old bachelors are cowards is one of those few facts that is undisputed. Bachelorship strongly tends to beget cowardice, which is more frequently acquired than born with us. As courage may be acquired,

ed, and is the hopeful resolution of resisting the danger of injurious objects so as sometimes to overcome them ; so this is the magnified or groundless fear of either innocent or hurtful objects, joined with irresolution of grappling with the latter, or communicating with the former. But when applied to celibates, pusillanimity is the empty dread of innocent objects ; the lowest kind of it. No object is capable of being made more innocent than a woman, yet the cowardly bachelor dares not attack her. On the contrary, no woman need fear the regular attacks of a man ; yet some maids esteem him as a monster, calling him impudent and nasty man. But they should dutifully remember they began to exist by his mediation. A bachelor is often so timorous and dastardly, as to avoid the sight of an agreeable, beautiful, and well accomplished lady ; partly from a sense of shame, which would impress his mind with uneasiness at her appearance, as if determined to despise so charming an object, was he fraught with true and laudable magnanimity ; partly through the fear of being smitten and captivated by her charms, and partly from an impossible supposition, which still shews a more dejected disposition, the fear of being ravished by her. If he despises the sight of an agreeable female, we need not expect he can relish the sweets of her conversation, nor venture to  
 receive



receive her to his bridal bed. The fear of want, danger, loss and misery, is frequently uppermost in his thoughts. Which fear of these, perhaps but barely possible things is often more tormenting than the events themselves. All species and degrees of adversity are falsely deemed as more connected with matrimony than celibacy. Yet this maxim, which he believes from prejudice, makes him look on any adverse accident in the most dark and formidable light. His fears, like magnifying-glasses, render the objects much larger than they really are. In the midst of ease and plenty, he dreads distress and poverty. In tolerable comfort, which is all the happiness that can be reasonably expected from, and yielded by this world, he is afraid the scene will soon change to restlessness and pain. In safety he apprehends danger. In health he anticipates disease. This pusillanimous and very unhappy temper, evidently from numberless unavoidable occurrences, gives his mind great compunction by intervals, is a frequent disturber of its peace and quiet, and of the worst exemplary influence. Think not, tender maids and bachelors, I would draw you into any snares, dangers, or pain. The lawful desertion and loss of your virginity in a virtuous way has nothing frightful in it. Believe not those, who cruelly endeavour to increase your trembling apprehensions

ons and fears. Let me exhort you to get the better of them, and bring your selves to change your condition with a commendable, and truly noble and firm heroism of mind. An invidious spirit, united to cowardice, generally attends this unconnected state. They envy every married person of their acquaintance whom they know to be happy. Envy is a double passion, an aversion to a person or his happiness, mixed with more or less desire of that happiness. Hatred makes up the principal share of envy, and sometimes is so great, as to end in acts of ill-nature and ill-will. And though desire of the possessions of others is inseparable from it; for, without desire it would be simple hatred, yet desire may be often very small; when seen, it would be used in vain. And if there be a strong inclination and prospect of attaining a parallel situation, they dare not use the means, and follow the method of obtaining it. But to bring themselves in some measure to a level with happier persons, they assiduously broach and spread, or industriously aggravate some false scandal. They contract an indelicacy of passion, sentiments and taste, and pick up a set of idle stories about married people, the weak speeches of foolish husbands, particular narratives concerning some imprudent wives, and odd accounts of the filth of others, which they relate in the presence of the

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young, as reproachful of matrimony. And to make the multitude think their scheme right, they aggravate little parental trials, into great evils, so as even to speak of the crying of an infant, as one of the worst plagues in life. By such discourse they discover shameful partiality, as no inference to the prejudice of a conjugal condition can be fairly drawn from it. It may sometimes be allowed for humour's sake, and will pass off in a droll, jesting mood ; but when seriously meant to deter others from entering into the most honourable connexions, it is scandalous and immoral. It is notorious, that more reproach and back-biting are found amongst the unmarried than married persons. These being more content with their felicity, enjoy it more securely, and have less occasion to fly to calumny to support it : Those, envying what they scarce dare wish to possess, lessen by false representations the value of such possessions, to balance the difference betwixt their own and others. They slander their happier, married neighbours, because they are discontented with their own forlorn conditions. Then, to daub over their discontent, they have recourse to affectation and formality. The putting on of uncommon airs and oddities in all sorts of actions and behaviour, as in dress, manners, conversation, eating, drinking, riding, walking, dancing, reading, writing, singing, and the like,



like, seems to be what is generally meant by affectation. It implies vanity or self-conceit, and would not only be thought to have good, but even high breeding. It often exclaims against clumsy, and robust women, and is too delicate to bear a blast of the winter's wind. It is ready to call those brutishly hardy, who have a good share of health, and through the fineness of its structure is continually ill. The broad pronunciation of a few provincial words or barbarous sentences by a country clown is to its ear insufferable. It affects the high polish of cities, the mode of public places of resort, and condemns the low and rusticated taste of such as act in character by their adherence to it. It is a wrong and fantastic turn for decency and regularity, as it undoubtedly runs into indecency, and singular irregularity. As simple affectation seems to be confined to the more careless oddities in behaviour; so formality, which is heightened affectation, is a stiffness accompanying those singularities. Old maids and bachelors are the most starch'd and formal things in the creation. Dress, which is necessary, and ought to be becoming and ornamental, is frequently so strangely contrived by them, as to disfigure their shape and countenances. When the colour and cut of cloaths are very uncommon, or were invented and used half a century ago, they attract the gaze and

promote the laughter of every spectator. If made excessively scanty, they give the idea of a monkey. If exorbitantly full, the idea of a mind as full of excrescences. Simple neatness and some conformity to fashion are all that is generally required. When the dress is foppish, it is extremely ridiculous, and nothing less than the stout resistance of impudence can ward off the ridicule. A grave old bachelor, brought with him from *Paris* to *London*, a new suit of cloaths, cut and trimm'd in a modish *French* taste; and to shew it the more publicly, the first time he put it on, went to the playhouse, and being admitted behind the scenes, betwixt the acts, traversed the stage several times to display the novelty of his vestments to advantage. His strange garb and frequent crossing the stage drew upon him the general hissing of the company. Finding himself justly hissed at, to defend himself the better from derision, he marched with consummate impudence to the front of the stage, and said, gentlemen and ladies, will you permit me to tell you a tale? They cried, hear him. I lived, said the rusty bachelor, formerly in a village, and had for neighbours an old man and his two sons. The sons were both trencher-makers, and their names were *Drink-water* and *Kiss-my-a—e*. *Drink-water* made square trenchers, and

and *Kiss-my-a---e* round. In uttering the four last words of his story he turned his backside to the company, and briskly walked off the stage with a grace, after receiving for his sorry piece of humour the applause of the spectators, signified by a noisy clapping of hands. Nothing less than such effrontery could have taken off the contempt which the lowest of the assembly threw upon him for the studied exposition of his singular dress. If this is uncouth, and also precise and formal, it is the more ridiculous. Affected conversation may proceed from the love of hearing one's self talk, or from ignorance, or ill manners. Some have been talked to death, which is the most agonistic, and tedious way of expiring. The person so killed does not die suddenly, but by inches, and not in desirable repose, but in noise and clamour, which rack the departing soul. Ignorance produces weak notions and verbiage, or silence. Silence is unmannerly, when speaking is necessary, but never discovers ignorance. Excessive volubility of tongue is inexcusable from an ignorant, and often intolerable from a sensible person. If an old maid or bachelor ingrosses three of the four parts of conversation, the best remedy for such unmannerly weakness and presumption is to minute them. Cant phrases, sudden vociferation, imprudent and



long silence, uninterrupted but unintelligible chains of miscellaneous small talk, infallibility of opinion and judgment, hideous tones, frequent, great, and ill-timed laughter, whispering, beckonings, significant signs and nods, lisping when it might be avoided, distortions of the features, winking with one eye, odd gestures and airs, favorite topics, studied sentences, called words, stammering in quest of them, the designed use of one word for another that they may correct themselves, their unusual introduction and arrangement, flat contradiction of others without candid reasoning, needless repetitions, tedious enlarging on the same thought, and rushing into the thread of another's speech, like a wild boar into the forest, are the principal parts of affected confabulation. Affectation in manners may consist in too few, or too many bows or curtesies, in their awkwardness or omission, and in the strict observance of useless, or careless neglect of useful ceremony, with respect to different age, station, dignity, obligations, friendship, relation, time, place, and particular circumstances. Decent ceremony, civility, curtesy and good manners, serve to keep fools at a distance, maintain the mutual regards of our fellow creatures, acquaintances, friends, relations, and persons in all offices and stations, distinguish the meritorious from those of little

little worth, and procure and fix that veneration for, and esteem of men and things as are proportioned to their value, and importance. Superfluity of manners, as well as deficiency, argues ignorance or weakness ; just as an intended, or undesigned, injudicious application of them constitutes their real and apparent affectation. The awkwardness of such external behaviour is ridiculous. The same may be said of every act of demeanor ; for instance, to name no other, of writing letters ; which should be in the easy, and familiar style of common conversation. It is graceful or awkward, stiff or easy, ridiculous or amiable, as it is mixed with, or separated from, Affectation and formality. No set of persons, perhaps, fall into the mistaken practice or usage of conversation and manners more, than those devoted to celibacy. This needs no further proof than appealing to every one's daily observation. And the reason is plain. For, they exempt themselves from the free and limbering situations and circumstances of action. The exercise of the genuine and domestic social passions beget social proprieties, and a facility of manners, to which the single state is an enemy, and can never arrive, though it may apishly mimic them. Unblessed with the condescending, affable, easy, good humoured, and cheerful interludes of the married pairs,

they stiffen themselves with paste, starch, steel, buckrams, and wires, and contract a wretched habit of doing all things with rigid primness, and precise formality. Pedantry, or scholastic formality, is another fault they are apt to fall into ; especially if they have but touched the surface of human knowledge. For, as they are mean, from having given no proofs of their virility and fruitfulness, and are therefore thought of little consequence to society, they try to look big and important by strains of learned jargon and technical terms. A bombast style is harsh and disagreeable to men of disinterested views, and such as have waded deep into the treasure of science. Simplicity of properly expressive language, with affability and easy address, is far preferable to the pompous and unmeaning sound of terms of art, applied to every common occurrence. It is unnecessary to blot much paper in exposing this error. This end may be served, and perhaps some delinquents reclaimed, by relating a story or two as an illustration. A Bachelor, having no snuff in his box, addressed himself thus, with a formal amble, air, and low congèto a Lady, that he might supply his nose's want : Permit me, madam, to plunge my fingers into your box of titillating dust. There is a wide and pedantic difference betwixt this speech and begging  
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the favour of a pinch of snuff. A maiden lady, visiting another of her acquaintance, was asked if she chused cream in her tea. The visitor replied, yes, madam, I love cream, for its globular particles blunt the acute angles of the tea, and render it vastly salutiferous to female constitutions. The lady had a very small smattering of physic, and made a foolish and pendent merit of it. But, had she ever tasted the sweets of manhood in the bridal bed, she would have paid them a higher compliment, and in plainer and more proper words. As Celibacy forcibly draws contempt upon such as embrace it, to prevent its wounds, they generally entertain too high an opinion of their deserts, and are vain of their personal qualifications. This vanity and pride often stops their advancement, and is the fountain of much unhappiness, as none are more liable to be disappointed than the proud and vain. The address expected from the high value of themselves is seldom paid them. They may sometimes be flattered, but they are oftener disobliged, which galls their haughtily perverse dispositions. If a Bachelor is a fine figure of a man, he thinks he may claim a princess for a wife. And, indeed, if he had spirit to compass her, and made her a good husband, he would deserve her. But such a one, bloated with  
vanity,

vanity, whenever a fine Lady began to yeild and consent, would boast of his conquest, and probably leave her in the lurch. A handsome and rich Maid expects a match superior to herself, yea, superior in beauty and fortune to any person in the world. These wrong sentiments of their merit render them obnoxious to daily mortification, and are fruitful in breeding disappointments. There is another vice, which too often attends them, and that is covetousness, the meanest of all others. Bachelors often heap up pelf without enjoying it, possess riches frequently without using them, and want in the midst of abundance. Thus they torment themselves, oppress others, and while they live, instead of being blessings and benefactors, are a curse and a nuisance to society. For, unless there be some reasonable proportion betwixt constant expences and the possessed property, the continual monopoly or accumulation of it causes injustice and oppression. Frugality and oeconomy are laudable, as they support personal and relative comfort, and extend to liberality; but avarice is base, wicked, and fraudulent; more injurious to men, and more detestible than robbery it self. It grinds the faces of the poor, hinders the circulation of property, and unmercifully abridges the rewards of industry. It sinks the so-  
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cial affections into mere selfishness and brutality. A covetous man is therefore justly said to do no good alive. His life is desirable to none, and his death acceptable to all. Celibacy naturally leads to this gross and abominable vice, the immoderate desire and collection of unused property, as it abates, and almost extinguishes the tender and delicate passions of love, friendship, compassion, humanity and good-will. Hence we find the sordidly avaricious person prone to hatred, enmity, cruelty and ill-will. Avarice therefore, is not one vice, but rather a combination of vices. I wish I could exculpate the unmarried. But where we meet with one of them beneficent or generous, we may find ten that are penurious. Whereas the married in general are examples of the tenderness of humanity, generosity, and friendship. Immoderate ambition is another vice, frequently attached to it, and seems to arise partly from the competition betwixt the power and greatness of these unsociable and sociable persons. The former know the latter merit more respect and honour from the community, as they are the most serviceable to it, whence they endeavour by increasing their riches and power, and aggrandizing themselves as much as possible with posts, titles, and honours, to eclipse them.

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They are not satisfied with ingrossing property, and hoarding up money, but thirst strongly after honour, fame and praise, to which they have the least just claims. Those that serve the public, by raising up sons and daughters to succeed them, deserve high regard, and are justly intitled to honour, reputation, and ascriptions of praise ; while those that live only for themselves deserve to be disgraced, and branded with infamy. Their love of honour on this footing is very unreasonable, yet they greatly covet it undeserved. Instead of erecting monumental piles of praise to their memories, they should rather be levelled with the dust, and buried in dishonour and oblivion. Ambition duly moderated is so far from being faulty, that it is laudable and virtuous, when it springs from right motives. It is then the stimulus to inquiry, improvements, discoveries, great undertakings, extensive usefulness, and the esteem of men belongs to it. But when excessive, and fixed on low pursuits, it is blameable, has for its object false honour, and merits little regard. Besides the reason abovementioned for their love of fame, we are to reflect, that families, wives and children, confine most men to the common walks of life, which, if they interfere with higher views, also suppress higher and more uneasy desires, and settle the mind in its usual round of business. Those that  
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have families are more fixed to their abodes and employments than others, and the comfortable maintenance of those they are most affectionately concerned for, is usually their utmost ambition. It is otherwise with such as have only themselves to provide for, which accounts in part for their thirst after fame and honour, and also in a considerable degree for their fickleness. Though this seems generally to rise from the difficulty they have to chuse and fix on such schemes of action as are next best to a conjugal state. For, celibacy long persisted in, generally causes fickleness of temper and inconstancy, which, though thought by some to be a very pardonable and trifling failing, borders on deceit, insincerity, and dishonesty, and is the source of various miscarriages, to the whimsical and unsettled, as well as to others with whom they have dealings. It is the basis of unhappiness. As constancy, perseverance, truth, sincerity and honesty, are at the bottom, yea, the very soul of happiness. Without them, no friendship, no commerce, no correspondence, no affection, could long subsist. To be treacherous in correspondence, as men with the fair sex, and *vece versa*, the women with the men, is enormously odious and villainous. Every sort of kindness, and every species of honour, is wrapped up in steadiness, truth, and fidelity. On falsehood and  
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fickle dispositions no trust can be placed. A person of a variable temper, who changes his motions and views oftner than the wind does its quarters and points, is as little to be depended on in any transaction, as the stability and continuance of the weather. It disappoints confidence, baffles hopes, and turns flattering expectations into disconsolate distress, than which nothing can be more detestable to a generous spirit. Numberless agreements, bargains, arbitrations, and other unratified contracts, have been set aside by it. And to the great discredit of the bachelors, they have been oftener faulty in this way, than the maids; as an instance of which take the following history. A covetous bachelor, of a whimsical disposition and conduct, made his addresses to a lady of good family, great accomplishments, and beautiful person, but very small fortune, whom, after repeated solicitations and courtship, he persuaded to marriage. The wedding-day was appointed, and they went to church, to go through the nuptial ceremony and service. On the parson's asking the bachelor whether he would accept the lady for his wife, he had repented of his bargain, and refused, so that the marriage was not completed. Soon after, a considerable fortune was left to the lady on the death of a near relation, the  
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news whereof coming to her late lover's ears, occasioned the impudent repetition of his addresses. He importuned her to marry him in the strongest terms, and asked pardon for his unpardonable ill-usage. The lady seem'd to comply with his requests, and they both went a second time to church, to tie the conjugal knot. The lady being asked by the vicar if she would have that man for her husband, immediately pulled out of her pocket a purse of gold, held it in her hand, with an extended arm, and with a loud, but good-natured voice, said, speak money. The money not speaking and consenting to the match, it broke, and occasioned the lady's satirical retaliation, the least punishment deserved by so unsteady, avaricious, and ill-natured a man.

There can be no fault in deliberating on marriage before it be entered upon, unless the possible allays of its pleasures, its inconveniencies and adversities are too narrowly scanned, and too much anticipated, or too strongly realized. The habit of pondering possible, dissatisfactory, painful, and distasteful incidents, is a great enemy to matrimony, and often becomes the bane of human comfort. We must learn chearfully, in dutiful action, to trust providence in most things, or else be very miserable. They who think of marriage, should  
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keep between the extremes of precipitate rashness, and irresolute diffidence. The greatest faults are committed, and sometimes fatal effects produced, by hastily entering into verbal promises and engagements, which are not binding in law, tho' always obligatory on conscience, and afterwards wantonly and wilfully revoking and disannulling them. That a single life tends to bring on diseases of the body, was hinted at before, on mentioning its injustice to the individual, and principally for want of making the necessary discharges. Now, as distempers may begin at either end, either originally in the body, from corporeal causes, or originally in the immaterial mind, by whose disturbed influence, the body soon becomes distempered; the dissatisfaction and uneasiness arising from celibacy, soon disturb and render unequal the circulation of the blood; this acquires a viscid consistence, stagnations and obstructions happen in all the bowels of the lower belly, evacuations and secretions are performed irregularly, consequently the most subtle, secreted fluid in the whole body, the animal spirits, are furnished in less quantity, whence proceed a train of nervous complaints, which are indefinite in number, undetermined in variety, and tormenting beyond expectation. Such an hypochondriac and hysteric state, may, undoubtedly, be greatly alleviated by medicines.

cines. But till the mind, by a happy change of condition, is become easy and content, a complete cure cannot be made, though ever so judiciously attempted. This roving state generally produces these diseases, and what is worse, intails them often for life on the individual. And if the person marries too late in order to cure them, it sometimes intails them on the feeble and half begotten posterity, who inherit weaknesses from their imprudent and dilatory progenitors. All sorts of crosses and adversity, without the guard of true philosophy, gradually induce a sour temper and ill natured demeanor. Hence, if the mind is restless and dejected, though it have lucid intervals, it will, for most part, employ its provoked passions in a violent and ungoverned manner. As turbulent uneasiness of mind, and a disordered body, especially the former, are the worst sorts of adversity that befall mankind, misfortunes to the estate being much more tolerable, we need not be surprised, that the whole tenor of life is affected by it. Moroseness and ill nature as constantly accompany bachelorship, as sweetness of temper, and complacency attend a happy matrimonial condition. When the soul is almost continually unhinged, equanimity is destroyed; the small and almost imperceptible springs in the delicate frame of the body, on whose soundness its well-being and life

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depend, receive frequent shocks ; they become more and more disordered ; peace of mind is subverted, civility and good nature disappear in the conduct, the body is gradually battered and shattered, and sooner or later torn to pieces by the raging, boisterous and tyrannical force of the unpiloted affections. Every scene and enjoyment is ungrateful to a person in this deplorable situation, as he neither knows how to please, nor how to be pleased, nor can look on them with indifference. Since in a single life, there is generally an ill governed intellect, it is not surprising the appetites of the body should not be kept in moral subjection. Nature has ingrafted in all, a strong curiosity to know those things they are ignorant of, and one branch of this prying propensity, is the universal, greater or less prevalence of that particular irritating curiosity, of repeatedly knowing the sexual differences of pleasures experimentally. This curious desire, when regulated, is not more troublesome than necessary to excite mankind to commercial engagements ; and therefore, as natural when moderated, it is virtuous. But as the devotees of singleness of life are apt to indulge it, it becomes excessively troublesome, because they cannot satisfy it without passing the bounds of virtue, and still is the more irritating, the more the desired objects are concealed. Hence, a too free  
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and loose behaviour, and exposing, and open dress, are not always friendly to such desires, but more frequently a less freedom, and close and more modest cloathing. When this inquisitive fancy is not timely satisfied by marriage, they are apt to remedy and abate it by unwarrantable practices. Various hateful impurities and self-pollutions might be easily specified, was it not for the danger of poisoning the minds of the young, inexperienced, and incautious, and teaching them methods of vitiating their bodies to which they might not otherwise have been inclined. Single persons are frequently observed to be epicures, or to receive the highest enjoyment from eating, drinking, reading and conversing upon obscene subjects, and other sorts of indulgence. But of all kinds of epicurism they seem to be most addicted to lasciviousness. The venereal desire to excess arises mostly from the want of its regular gratification, and in time becomes so enormous as to remain when the powers of *Mars* and *Venus* are lost or much decayed. *Ovid* therefore well observes, that wantonness in old age, is extremely base and scandalous. Leachery of this sort being a desire of embraces, when the abilities for it are ceased, is much more ridiculous and immoral, than the suppression of the right use of the genital powers, while they retain their native vigour. It is a faint and fruitless at-

tempt to leap over the confines of nature's unalterable laws : It is extinguishing most virtuous inclinations to encourage a vicious one that has outlived its time. It is placing happiness, where none can be procured. And, if it could be perpetually enjoyed, it would be of an infinite lower relish than reiterated reflexions, resulting from the consciousness of having performed one beneficent and laudable action. If we only allow leachery to take place, while the martial and venereal powers remain ; still this sensual appetite far exceeds the measure of strength inherent in the body, and to which any thing of this kind should rise. Nothing degrades mankind more than this sort of brutality. It corrupts the imagination, weakens the judgment, almost destroys the rational faculties, and undermines and confounds the right course of intellectual operations. It also ruins the health : For the body is enervated by extravagant desire, perpetually preying upon it. The edge of natural appetite, is only to be blunted by regular gratification. By remaining unsatisfied, it survives the power of satisfying it, becomes ungovernable, grows into a monster, disturbs violently the whole constitution, and effectually overturns it. Habitual gluttony, drunkenness and whoring, are certainly vices less vile than leachery. It is perhaps worse than a single act of adultery,



tery, and not much better than the horrid and unnatural crimes of bestiality and sodomy. For, these can only be considered as one or more distant acts ; whereas leachery is really such a monster, as, even in impotent old age, to be no less than a strong inclination to transform the whole bodily frame into sexual organs, and employ them in one continued act of lewdness and debauchery ; than which nothing can be so unreasonable, and so prolific of impiety. Should a bacchanalian wish the whole world to be converted into a butt of wine, himself to bestride it, and be capable of drinking thereof continually for his whole life without intoxication, fullness or satiety, he would appear to be more reasonable and less culpable than the lecherous fool. Whoever runs into the above named weaknesses, follies and vices, must become unsociable. All the powers of man, are wisely contrived to fit him for sociableness and rational action, relative to fulfilling the purposes of life. When action is necessary to serve one's self, a friend, or the public, indolence is of no avail. When resolution and courage are required, a timorous cowardice has no good effect : Yet activity and courage are absolutely necessary to make men affable, courteous, useful and sociable. The man that envies another, is very unlikely to become his real, though he may be his

professed friend. He will rather secretly, blacken his character, weaken his interest, and reproach his conduct. An easy behaviour and conversation, good natured address, civility, courtesy and good manners, without selfishness, whether there be learning or not, is not so material, with a tolerable share of sense and knowledge, added to a benevolent intention, is all that is required to make mankind sociable. Both mind and body are naturally active, and it ought to be the reigning spirit of all men to exert their activity in the service of their country. Nothing tends more to promote the good and welfare of society than benevolent, open and generous endeavours, consistent with our various situations and circumstances. On the contrary, nothing contributes less to the happiness of society, or does more harm to it, than ill natured behaviour, imprudent schemes, ill intentioned secrecy, ungenerous usage, austerity, rudeness, impertinent imperiousness, and ill judged silence. This sort of refractory behaviour has a strong alliance with barbarity, and should be discountenanced, and prudently opposed, both by argument and example, by every member of society that wishes well to himself and the world. Bachelors and maids, who deprive themselves of the tempering soft and social conversations of life, have sometimes become so unsociable, and have so imbibited every enjoyment by  
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their sourness, reservedness, and ill nature, as to deserve kicking out of company, if not perpetual banishment. Unsociableness, or the want of good manners, affability, civility, and courtesy, is the moral pest of society, and ever tends to imbroider mankind, and actually does plunge them into feuds, animosities, and incurable distractions. It is the foundation of all uncharitableness, and sometimes makes more sectaries and divisions in opinions, than wrong principles. It is therefore of the greatest consequence to spread harmony, good nature, freedom of conversation and behaviour, and universal civility, without partiality, amongst all orders of the rational world. If celibacy produces such bad effects in the disposition, and conduct, of those that adhere to it, by which the mind's repose is long and violently disturbed; if strong opposite passions encounter each other; if there is a constant restraint laid on the laws and instruments of nature; and if as old age approaches, the hope of enjoying tranquility, and greater satisfaction than formerly, is diminished; it is easy to see, how it sometimes brings on melancholy and despondency. Scenes and prospects of darkness and horror, now present themselves, and instead of growing brighter, grow darker and more horrible, because time cannot be recalled, opportunity is for ever slipt, strength of body is wasted, vigour and acuteness of mind decayed,



cayed, and only so much of it remains, as to convince the world it is sunk into, and overwhelmed by despair. It is always too late to be convinced of error and folly in the conduct of life, when the conviction will, like lightning, speedily end in fatal experience.

These being its genuine effects, it is needless to dissuade those who judge right, from falling into it. However, others, who are prejudiced in its favour, would *do well* to re-consider and ruminate on its nature and tendency, before they approve of, and attach themselves to it. In different persons, doubtless, some of its enumerated personal effects, may be greater or less, tolerable to themselves and to others, and perhaps there are some rare instances of those devoted to it, who, by good self-government, and the advantages of constitution, education and example, avoid them all. But allowing this supposition, and viewing it in this most favourable light, still it is an unfixed state, and there is always a certain want connected with it, which occasions discontent, uneasy desire, and dissatisfaction, because its cravings are not supplied. Imaginary wants, often occasion great uneasiness. Here, however, is a real want of such an indulgence, as is consonant to, and demanded by the strong voice of nature. The mere deprivation of of sexual intercourse, distinct from social happiness,

happiness, causes frequently great confusion and disorder of mind, and puts it at certain times particularly, out of humour with study and business. It is an abatement of that fullness of good, the kind and great former of our bodies has liberally given. It allays social pleasures, of all others, the highest, most frequent and most durable; for, unless this want, which is a key to them, be supplied, it will remain till death, as gall and bitterness in the course of life, which can only be sweetened by the natural, just, regular, free and virtuous employment of the corporeal powers and mental inclinations.

The private effects of it, with some of their reasons, being a little weighed and stated, which more or less affect the public, we are at liberty to reflect on the great injury it does in a primary, and more direct way to the common-weal. And first it manifestly tends to lessen, and actually does lessen the inhabitants of the world. This world, how large and spacious soever its surface is, would be a superfluous and useless part of the creation, without rational inhabitants. God is sometimes called the great soul that animates the universe, and man and his descendants may be named the little soul of this world. For it was made principally for man, and not man for the world. The large passive is subservient to the lesser active and rational being. Without a succession  
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of mortals, this terraqueous globe would become a heap of useless matter. As one man and his wife, at the beginning produced children, and these when ripe, begot others, which again begot others, whereby a whole country and world was gradually peopled ; so a bachelor and a maid, who live and dye without offspring, instead of positively increasing, negatively diminish the inhabitants of this globe. Universal abstinence from generation, would exterminate, not in a gradual manner, but speedily, or in one age, the whole human race, and put an intire end to this earthly drama. For, suppose a man and his wife, upon an equality, or average, to procreate, rare, and bring to maturity only four male and female children, which is rather too small an allowance, and these four ripe children with each a wife or husband, to produce sixteen, and these sixteen with each a wife or husband, to produce sixty-two, and so on, which is but doubling the numbers, we shall find mankind to multiply and augment in a very considerable proportion. But, if the children of this third and all subsequent generations, when arrived at ripeness, do not propagate and increase their kind, the former augmentation and multiplication, which was gained by a triple or any other largerspaceof time, would in onethird, or some lesser part of that time, be as fully wiped off



off the stage of the earth, as chalked figures or letters off a board, with a wet sponge. After their deaths, the places where they had lived, would be left desolate and uninhabited. Were there to be found neither barren men nor barren women, whereof the last are most numerous, other things being alike, the number of inhabitants in any country, would exactly correspond to the number of married persons. But, deducting this small abatement, when the married persons are numerous in any country, circumstances being supposed equal, the number and increase of its inhabitants will be great. And when the maids and bachelors are many in any country, its inhabitants will be fewer, and speedily decrease. Whence, was the custom or fashion of singleness of condition, to extend itself, and become prevalent over the world, its whole surface, in a small number of years, or in little more than one century, might be, and would only be absolutely dispeopled. Indeed, it is reasonable to believe, the free agency of man, is limited in this, as well as other respects, otherwise, the Creator's design, in forming and continuing his species, might be frustrated ; consequently, desolation in the earth, arising from the misapplication, or non-exertion of the human procreative powers, is doubtless so provided against, by the all-wise and fore-knowing  
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governor of it, as not to permit it to terminate in absolute extirpation, or allow it to subvert intirely beauty and order. But, since the universal frame of nature was intended to be full, as well as beautiful and orderly, which fulness depends upon a suitable number of animate and inanimate created beings, instated in their places, and regularly performing their respective actions, many of whom, particularly animals and vegetables, are capable of multiplying their kinds, and that a deficiency in the precise number of their various species, which are necessary to make beauty, order and abundance in the earth, regarded as a part of the universe, would most and immediately affect that part of it with deformity, irregularity and defect, and produce them proportionably in the whole ; it follows, that if every large proportion of any species of plants, or animals, but especially mankind, cease or forbear to propagate themselves, the future fulness of the earth, or macrocosm, would be primarily and considerably diminished, and a secondary, but very small deficiency happen in the universe. If in this immense and universal system, a fixed star could be wholly destroyed by any creature, or in the solar, or any other great system, part of the greatest, and revolving planet, or any element annihilated in the earth, or any other planetary world, great deformity, disorder and

and defect, would ensue in those systems, and in that world. And, as a total destruction, of one or more of them, would introduce great, so a partial would introduce lesser degrees of deformity, irregularity and deficiency. An extremity of the human body, or microcosm, as it is sometimes called, may be amputated and spared, and the person to whom it belonged exist and live, and act his part tolerably, so that society would suffer inconsiderably, though his well-being was diminished by its loss. If the vital parts are greatly injured he dies; but, if he is barren, or if several extremities are cut off, though he should still live, he would be much less useful to society, and unhappy to himself, from the great defect. And as it is of prodigious consequence to society, to perpetuate the series of mortals by propagation, when any are born idiots, or with parts superfluous, or monstrous, or wanting, or are deprived of their senses, or some essential members by diseases, from the private defect a public loss follows. Now, of all the bodily members, the genital are capable of serving most considerably the public welfare, the vital ones excepted, which are absolutely necessary to life and the action of the soul. Therefore, as the genital members of every individual, promote most, by their virtuous action, the good of society, exclusive of the vital functions, a castrated man, whether  
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by distemper, or after the European or Asiatic manner, and an unfruitful woman, from any cause, are a greater loss to it, than if they were maimed, or defective in, or deprived of any other organ : The want of a finger, toe, arm, or leg, is rather a personal, but that of the procreative organs a public loss. Hence, was a large number of persons to be castrated and made barren, great deficiency would soon be produced in the world, to the public damage, as they would never be able to beget and bear children, to fill after their deaths, the vacancies of their former existence. Was the whole species of any useful brute to be extirpated, not only the comfort of the rational inhabitants, but fulness of this globe, and even that of the universe would be abated. And much more would the immediate fulness of this globe, and relative of the universe be diminished, was mankind to be entirely destroyed. And though the whole human race was not intirely eradicated, but reduced to a very small number, insufficient to occupy the extensive surface of the world, and the greatest share of it turned into a desert, from a large proportion of both sexes living singly in caves, whether as hermits and hermitesses, or in private houses, as bachelors and maids, it is equal, and omitting to procreate their kind, they would produce vast and wide desolation, irregularity and defect in the earth, since the  
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plentiful existence, social activity, and stated succession of mankind are necessary to constitute one grand link of immediate fullness and regularity therein, and remotely complete abundance, as well as beauty and order in the universe.

Celibacy therefore, while partial, counteracts most evidently, creation and the continuance and preservation of mankind, more than most other fatal causes, as war, plague, or famine, and if universal, it would have almost as destructive effects, as a general flood, or combustion. It is a standing maxim in politics, that the riches and strength of a nation, kingdom or country, are proportional to the number of its inhabitants. When this is great the kingdom or government may be made strong and rich, but when small, it soon becomes weak and poor. Populousness also conduces exceedingly to the trade of every country. The *Dutch*, lay it down as an invariable rule, that no nation can be too populous, provided it be industrious. They admit all strangers to come and settle among them, and immediately grant them the privileges of the natives. *Holland* has been constantly supplied with foreigners from all parts of *Europe*; many of whom brought with them the arts, industry, and even treasures, which they could not enjoy with such security in their native countries. It would be impossible for this republic, to  
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subsist, without constant and annual supplies of foreigners. It would be dissolved in a very few years without them. And the sooner, on account of the remarkable barrenness of the *Dutch* women. *Britain* it self, which does not labour so much under this disadvantage, nor any other country, to so great a degree, without a perpetual supply from the rest of the *British* dominions and strangers, would be depopulated in less than half a century. Whatever country is engaged in wars, has numerous colonies abroad, undertakes long voyages, which are often very fatal, extends its commerce to all parts of the world, and thus peoples the mighty spaces of the ocean itself, and carries on at home, many and various manufactures, requires a large, constant, and regular supply of natives, or foreigners, or both. Celibacy cuts off such supplies, and so is greatly detrimental to the public. The common course of mortality, from diseases and old age, is only to be counteracted by the propagation, nursing and educating of mankind. Besides, all other positive destroying causes, as wars, killing, murders, executions, banishments and enslaving of criminals, premeditated suicides, and accidental deaths, and the want of children which might have sprung from such unhappy persons, can only be counteracted in the same way. Indeed some bold, not to say impious attempts, have been



made both by ancients and moderns, to produce an animal mechanically or chemically. But, every one, who understands any thing of nature and philosophy, knows the production of ever so abject an animal is impossible to be effected by the operation either of the laws of mechanism or those of chemistry, without the interposition of an active, immaterial cause, which takes place in the common method of propagation. *Des Cartes* was the first, since the times of *Prometheus* and *Democritus*, who endeavoured to make an animal mechanically; yet, in every step, he contradicts the known laws of motion, and would have them generated in a manner much above the power, and beyond the laws of mechanism. The wrong-headed *Alchemist Paracelsus* also believed, that he could produce an human foetus from a composition of materials, and the action of fire upon them, when confined in chemical vessels. Such successful trials of thus generating mankind, or of producing an homuncio by the laws of matter and motion, have effectually confuted the absurd plausibility and extravagance of such conceits, and ought for the future, to confirm others in the true notion of nature's manner of acting, that sexual commerce is the only means of propagation. The procreation of children, and consequently the relationships of fathers and mothers, being absolutely necessary to the

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continuance of society, they are much more valuable to it, than maids and bachelors. Hence, some of the wisest nations, thoroughly sensible of the vast importance of the former, have greatly encouraged them, and conferred superior honours and privileges upon them ; while they have discouraged and dishonoured the latter, and deprived them of some immunities, and even sometimes inflicted punishments upon them. Celibacy was very dishonourable in several of the *Grecian* common-wealths. It was much discouraged by their laws ; an adherence to it was discountenanced, and in some places punished. For, the strength of states consisting in the number of people, those that refused to contribute to their increase, were thought very cold in their affections to their country. The *Lacedæmonians* were very remarkable for their severity against those that deferred marrying, as well as those who wholly abstained from it. No man among them could live a bachelor, beyond the time limited by their law-giver, without incurring several penalties. Sometimes the magistrates commanded the bachelors, once every winter, to run round the public forum naked ; and to increase their shame, they sung a certain song, the words whereof aggravated their crime, and exposed them to ridicule : Another of their punishments was to exclude them the exercises, wherein accord-

according to the *Spartan* custom, young virgins contended naked. A third penalty was inflicted upon a certain solemnity, wherein the women dragged them round an altar, beating them all the time with their fists. And lastly, they were deprived of that respect and observance, which the younger sort were obliged to pay to their elders. To these we may add the *Athenian* law, whereby all that were commanders, orators, or intrusted with any public affair, were to be married; and have children and estates in land, for, these were looked on as so many pledges for their good behaviour; without which, they thought it dangerous to commit to them, the management of public trusts. The *Romans* likewise, consulting the grandeur of their republic, had always a particular honour for a married state. Nothing was more usual than for the censors to impose a fine upon old bachelors. In a law of *Augustus Cæsar*, which was at first rejected for its extreme severity, but afterwards amended and passed, it was ordered, that all the magistrates should take precedence according to their number of children; or a married man before a bachelor: That in elections, those candidates should be preferred, who had the most numerous progeny: And that any person might stand sooner than ordinary for an office, if he had as many children, as he wanted years to be capable of bearing such a dignity:



That whoever in the city of *Rome*, had three children, in the other parts of *Italy* four, and in the provinces five, or as some say, seven, should be excused from all troublesome offices in the place where he lived. The principal penalty incurred by those that lived a single life was, that unmarried persons should be incapable of receiving any legacy or inheritance by will, unless from their near relations; and such as were married, and yet had no children, could not receive above half of an estate. In our own country, some pecuniary taxation has been often mentioned in conversation, though it wants the sanction of senatorial authority, as a proper penalty to be levied annually from the votaries of celibacy. For, it is reasonable and just, that such persons as are the most valuable, important, and deserving, by contributing most to the common good of society, comprehended under continuing it, and supplying its wants and enjoyments, should have the greatest public encouragement; while those that contribute least to its support, and the common welfare, should have the greatest public discouragement. Maids and bachelors, who live principally for themselves, and when they die, leave no successors which are branches of their own bodies, are of the latter sort. But of the former are parents, who live for others as well as themselves, and when they quit this stage of action  
leave

leave successors, which are shoots of their own bodies, to people the world, and become useful members of this largest community, in different posts, stations, professions, trades, and occupations. Besides, every wise moralist and civilian, will readily acknowledge, that other things being equal, the value of each member of society is proportional to the strength of his attachment to his country. For, as this is greater or less, his assistance is more or less to be depended on, in all times of public danger, whether from a domestic, or foreign enemy. Now, an attachment to one's country, principally arises from three causes, partiality for our native place, gratitude for blessings enjoyed, and from being so circumstanced, that one's private interest is annexed to, and involved in that of the common-weal. The natural love of a country, wherein a man was born and educated, being insufficient, in peaceful and happy times, to restrain many from leaving it, and seeking their fortunes in distant climates, little reliance is to be placed on its animating men to encounter and repel direful, public evils. Endangered liberty, religion, property and life, and a bleeding country, invoke multitudes in vain, by the plea of gratitude, to help to rescue them from impending bondage. And if they have no other property or interest, but what can be soon collected and carried

away with them to another settlement, the distressed land is likely to be forsaken. Fixed and tender interests, arising from conjugal and paternal ties and obligations, consanguinity and friendship, are the most binding in such general extremity. Without them no government could have long outlived any considerable struggles. They constitute the national consistency and loyalty, and brace in war the public sinews. No firm system of government can be ever erected without them. A large kingdom of maids and bachelors would be much more easily subdued, than a small province of loving and happy families. Single men sit loose to their country's cause and interest ; because they have never taken root in it, or have been fastened to it by tender shoots from their own bodies. Hence, they are easily blown away by a slight storm, aliens at home, selfish animals, whose interests, hopes and wishes, have never been melted down into those of the community, and respecting their native country bastards, and not sons, of little value, as on dangerous public emergencies, they are liable to become ignominious fugitives, and leave it defenceless.

Another public disadvantage flowing from it is, that of its making, or tending to make the necessities, conveniencies, luxuries and delicacies of life more difficult to be procured ; as it is capable of introducing barbarity,  
and



and actually does retard the advancement of learning, and all scientific and mechanical knowledge. The easy procuring of needful and commodious things is an affair of the highest moment to every individual. Life is sustained by some, and its comfort heightened by others. Necessities seem to be very few. Wholesome meat and drink, houses and cloathing, fully satisfy common requirements in health. In sickness, medicines are wanted. Conveniencies may be said to be more various, according to mens different stations and circumstances. Of luxuries, and elegancies there is no end. As luxury is a blameable excess, or indulgence in superfluous dainties, or an abuse of nature's finest and nicest productions, these may be often wanted without inconvenience; because instead of being always beneficial, they are sometimes greatly hurtful. Now, universal nature is employed in furnishing productions to supply our present and returning wants and inconveniencies. And all bodily labours, cares, and studious researches are principally engaged in procuring the regular, constant, easy, and abundant supply of these accommodations. Labour and dilligence are also applied to obtain bodily luxuries, and study to the acquiring mental luxuries and entertainments. And though the former are noxious to the body, the latter are sometimes salutary to

the soul. The feast of contemplation rarely satiates the mind, and often brings on a habit of thinking with accuracy. And unless speculations can be rendered more or less entertaining or useful to individuals, or the public, they are no better than idle dreams, or fictitious chimeras. Knowledge is either grammatical or critical, or entertaining or ornamental, or theoretical or practical. All which branches of useful learning and knowledge can but be improved by slow degrees. The greater therefore is the number of persons employed in procuring necessities, conveniencies, and comfortable enjoyments, and in improving the languages, arts and sciences, there will be a greater plenty, goodness and variety of the former, and a quicker and greater progress will be made in the latter. If only a few persons are engaged in these pursuits, provisions and pleasant delicacies will be less various, plentiful and good, and the advancement of useful knowledge will be much slower and of less extent. As a state of celibacy is a kind of embargo laid on the propagation of mankind, it cannot furnish people to inhabit and cultivate lands, build houses, tame and breed cattle for food and toil; and it may prevent the birth of persons of the most capacious and shining geniuses. Dearth and scarcity would soon overspread the earth, and the common wants of mankind would be unsupplied  
without

without industrious and laborious persons. Corn, wine, and other meats and drinks, would not fill the mouth, satisfy the appetite, nourish and sustain the body, if men were few, and lived in sloth and idleness. Agriculture is of the greatest importance, and horticulture yields the greatest amusement and pleasure. The culture of barren ground, the sowing of corn, and planting of fruit-trees, and others for timber and shelter, use and delight, was thought so momentous by the ancient heathens, that they paid divine honours to those that first taught them this art. King *Azariah* or *Uzziah*, *Solomon*, and many other illustrious personages, took great delight in such knowledge and business. *Noah*, who is thought to be the same with *Bacchus*, *Osiris* and *Sesostris*, is celebrated for the invention of wine. He first planted a vineyard, and if he was not the inventor, he was certainly an improver of wine. *Aristæus*, king of *Arcadia*, is famed for discovering how to express oil, obtain honey, and curdle milk for making cheese. Great generals, *Regulus*, *Fabius*, *Camillus*, and others, were raised to that great office from the plough. Unless agriculture be practised by a sufficient number of persons, the earth, instead of being fruitful and yielding abundance, would soon degenerate into sterility and scarcity. Houses, which screen us from inclement skies



skies, bad weather, the extremes of the seasons, assaults of robbers and assassins, and attacks of wild beasts, or other noxious animals, could not be built without labour and some knowledge of architecture. Linnen, woollen, filken, cotton, hempen, hair, leather, and other sorts of cloaths, could not be provided to keep us warm, defend us from heat, cold, moisture, and other external injuries, cover our nakedness, and adorn our bodies, without the industry of many of our fellow-creatures. Many beasts, birds, and fishes are necessary for our sustenance and comfort. Cattle could not be tamed, inured to the bit and yoke for labour and use, nor bred, fed and slaughtered for victuals, without the care of mankind. Fowls, some of which can be tamed, while many others remain wild, cannot be procured, without some pains and artful contrivance. Fishes, which cannot be tamed, are not to be caught, without trouble and art. Vermin would be troublesome, and consume the food of man, and various animals would become rapacious, destructive, and useless, without care and vigilance. The productions of different countries, for many purposes, could not be conveyed to distant places, nor the importation and exportation of drugs carried on, without ships, and the art of navigation. Celibacy, as it hinders procreation, may occasion the greatest geniuses to lie unformed,

which

which, if brought into existence, might vastly improve the liberal arts and sciences; whereas, if a father shall beget ten sons, and some parents have had more, there may be some chance of one or more of them becoming men of the most illustrious talents, and extensive usefulness. One may prove to be a great and good king, or governor; another an eminent statesman; a third an able general; a fourth an admiral; a fifth an excellent bishop or divine; a sixth an extraordinary lawyer; a seventh a sagacious physician; the eighth a famous poet; the ninth an acute philosopher; the tenth a fine painter, or musician, or sculptor, or statuary, or architect, or mechanic.

Every man has a far better chance to beget sons and daughters, that may be eminent for improving knowledge or utility, than to beget monsters, ideots, or false conceptions. Without a sufficient succession of mankind, instead of knowledge being advanced, it would dwindle into ignorance, and oblivion. Those attached to celibacy stand no chance to beget a *Titus*, a *Vespasian*, a *Tamerlane*, or a *George*, a *Sidney*, *Harrington*, or *Locke*, a *Leonidas* or *Marlborough*, a *Blake*, a *Tillotson*, *Shaftsbury* or *Butler*, a *Timoleon*, or an *Hardwicke*, an *Hippocrates*, *Sydenham*, *Boerhaave* or *Monroe*, an *Homer*, *Shakespeare*, *Milton*, or a *Pope*, a *Plato*, *Archimedes*, *Euclid*, *Galileo*, *Newton*  
or

or *Maclaurin*, a *Zeuxis*, *Apelles*, or a *Titian*, an *Orpheus* or *Corelli*, and many more copies of persons, antient and modern, that have shone, and some of which still shine, as prodigies of true greatness, extensive utility, and inestimable value. Such high prizes in the lottery of human life and action can only be gained by the medium of propagation. Improvements and discoveries in the arts and sciences, are generally made by men of genius and application. An ignorant person, indeed, may accidentally stumble on a discovery, and chance has found out many very valuable things; yet the most numerous and valuable advances and discoveries in natural knowledge have been owing to the united efforts of genius and industry. These make man more worthy of his station on this globe, and contribute prodigiously to the happiness of its inhabitants. If only a few persons are employed in the cultivation of the sciences, it is reasonable to believe and expect, that few improvements and inventions will be made; but if many are engaged in ransacking the spoils of nature, enquiring into their properties, and applying them to their uses, we shall have reason to expect much greater progress will be made towards enriching the inhabitants of the earth with a greater variety of important, entertaining, and beneficial improvements and discoveries. Suppose a man only to  
beget



beget a ploughman, a soldier, or a tailor, he would contribute more to the public strength, wealth, and emolument, than all the childless maids and bachelors that ever lived ; yea, than all the orders of monks, friars, and nuns, who indulge themselves in sensuality, and bring on innumerable abortions by unlawful methods, to hinder their characters being more and more branded with that infamy, which their institution and lives have ever deserved. All the manufactures, all kinds of husbandry and gardening, mercantile and commercial trades by sea and land, mechanical employments, the liberal arts and sciences, the arts of defence, as those of fortification, armour and war, amusing inventions, would soon be lost, was it not for a moderate succession of mankind, to whom they are transmitted, and by whom they are carried on and preserved. Such a decrease of knowledge would actually accompany a great decrease of the world's inhabitants, and would at last bring it back into monkish ignorance and savage barbarity. It does not seem to be possible to overstock the world with inhabitants. The cultivation therefore, of all advantageous knowledge does not only depend on the number and industry of the inhabitants of the world, but, in a great measure, the preservation and continuance of that knowledge which is already discovered and improved. A

A third general disadvantage proceeding from it is, its tendency to produce a dissolution of manners or civility, as it contracts or restrains the force and influence of, and corrupts greatly the kind affections. It has its love-sick pangs, but never exercises genuine love. It confines its views and interests chiefly to individuals, and limits the powers of both body and mind in their natural operations. Hence, it is apt to become selfish and uncivil, and act rudenesses from the least affront, to fraud, rapine and plunder. Love excites tenderness, and polishes the behaviour; and good-will to others is a most amiable and pathetic virtue. It inspires men with inclinations to serve the world as much as possible in their day. It is a god-like temper, as it delights in communicating good. Now, as maids and bachelors have less of the particular mutual affection love, less benevolence, or general love of mankind, and more love of themselves than married persons, it is to be expected, as a diminution or restraint of the affection. Love is a negative hatred, and the diminution or restraint of benevolence is a negative ill-will, that incivility, unpoliteness, ill-nature, and unkind, and even fraudulent and cruel actions and offices will frequently accompany and adhere to celibacy.

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These three great, public disadvantages being glanced at and considered, we are next to observe, that it is more or less faulty or vicious, both with respect to the individual, and consequently others, and produces some share of private and public misery. All men of reflexion and virtue agree, that we should, in the different stages, relations, situations and circumstances of life, aim at, and preserve on the theatre of the world the connate perfection of human nature. Yet, what really constitutes this original perfection in all mankind has been rarely examined. Only general, loose, theological harangues have hitherto touched on this subject. But the sum of this demonstrable opinion may be convey'd in a few words and supply materials for perpetual preachments, as all personal and relative virtues, with their branches, are comprehended in its observance. The perfection of man consists in thinking, speaking, and acting strictly according to nature. It is therefore a mark of imperfection to disobey her demands, as it is perfection to obey them severally, according to their lesser or greater importance. As nature is a system of created, animate, and inanimate beings, contrived by the wisdom, fashioned by the power, and instamped with the goodness of the Deity, and these are as much the productions of his art or workmanship, as the formation of a clock  
or



or watch out of created matter is the product of human contrivance and skilful mechanic labour; so the design of God, in their laws, operations, uses, powers, properties, affections, appetites and inclinations, is sufficiently, though not absolutely, obvious to our reason. Reason, however, plainly tells us when we obstruct, pervert, or deviate from the intention of nature. And such egressions from her laws are degeneracies from the connate standard of human perfection. Absolute purity, or rectitude of being in the abstract, little concerns mankind. It is a mere empty speculation when applied to men, and may, without caution, make them wander out of their province. The main questions then are, what constitutes rectitude of conduct in man, and how are obliquities from this rectitude to be marked out? Our own nature and reason are the surest guides to answer both. If those laws, founded on original principles and passions in the mind, and on the natural structure, feelings and appetites of the body, are not obey'd to a determinate degree, the design of the all-wise Creator is frustrated, and a degeneracy or viciousness insues. According to this divine standard of human rectitude, those persons are vicious, who voluntarily prevent the use of their eyes, ears, hands, feet, or any other members of the body, or limit the exercise  
of

of any of the faculties of the mind, as love, kindness, compassion, and all other degrees of benevolence. And this viciousness is aggravated, when the right use of the natural powers is of great and interesting moment to society. It is therefore immeritorious, altogether a farce, and most ridiculous weakness, to place human perfection in a solemn and formal round of devotional exercises, or in indolent inoffensiveness, or in justice, or in charity; for, no man can be perfect or virtuous as he ought to be, and may be, unless he discharges his duty extensively, according to his situation, by an active application of his various natural powers, capacities and talents, to their respective ends. Excepting therefore, where some particular pleas can be alledged in its justification, determined celibacy, during the whole meridian of life, is a vice, as it is a practical denial of the wisdom and rectitude of our formation. To justify it is to reproach our maker; and not to allow it one of the most palpable, and in its effects, one of the most hurtful transgressions of the law of nature, is, by base and selfish considerations, or by unexamined and trite prejudices, to corrupt our reason against the law of God, the generous instigation of natural desire, and the urgent and important claims of society. It is a continued transgression, and with this state of the perfection of man is utterly irreconcilable.

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cileable. No argument to invalidate this reasoning can be drawn from the supposition of angelic natures. Because, since what is perfection in man would be imperfection in angels; and so perfection in a rational inhabitant of this world. For, what is right in created Beings must be entire rectitude in a relative sense, as it is derived from their essential natures and immutable conditions. This part of man's duty, to wit, the legitimate procreation of children, has been treated of, with a sheepish and despicable reservedness, as if the truth was ashamed of itself, and in manners extremely hurtful to the prime interests of society and religion. Some moral writers seem to make it a vice; many dramatic ones laugh away its virtues, and make it rather the subject of the sport of their pens, than an important and serious topic; while the advocates for the genuine and original dictates of nature, and uncontaminated reason allow, that it deserves as high praises as any other virtue, and think justly, that its honourable exercise ought to be enforced by the greatest rewards, and the contempt of it discountenanced by the most awful terrors. In our formation, we are commanded to undertake it with special energy, and peculiar force. And reason tells us, we hereby serve most effectually the purposes of the creator. It is not more plain, that he intended we should practise any branch of moral goodness, than that we



we should propagate our species. We are at his instigation, most strongly prompted to it. Has he not made the aspect of social pleasure to smile on this duty with its sweetest allurements? And in the non-performance of it, are not many thousands perpetually tormented by the turbulent emotions of their own bodies and inclinations? Disquietude and uneasiness of both body and mind ever haunt them in their solitary walks, over their cups, and in their beds. Whereas the exercise of true love is amply rewarded by an heavenly serenity of mind, and the health of the body greatly promoted by it, while its general good effects are extended to, and felt in the largest constituted societies, whereby it is proved one of the first and most important duties of man. This high opinion of it is abundantly confirmed by reflecting, that were not men faithful to the demands of love, all their other virtues would avail nothing towards the preservation of the happiness of the world. For, notwithstanding the exemplary discharge of all other duties, the omission of this would be flagrantly wicked, as it is directly levelled at the destruction of human beings, and capable of making a scarcity of those pleasant and sustaining preparations and productions which providence has given. Authors have sometimes loudly celebrated transient acts of charity, ten thou-

sand of which, are not to be compared to the virtue of him, who takes to himself a female mate, ties himself by the most sacred bonds of unpolluted friendship, and uses his utmost endeavours to make her, and the mutual offspring, so happy as it is in his power, thro' the future process of life, conformably to his laudable and excellent resolution. Every man is less or more deserving, according to the sum of good, which he is the author of designedly, when other things are equal. And whether this good be, in small quantities, divided amongst many persons, or parcelled out in larger quantities, to a few, or made to center principally in one, if that one is an object worthy of its reception, and also the imparting affection equally generous, the virtue is equal and the same. Hence, if we argue from the valuable ends answered by it, I would rather, on the day of a future righteous judgment and retribution, be the man, who had, by an even series of kindness, made one woman happy for life, than have unnaturally and selfishly avoided sharing in the cares and afflictions of a conjugal state, which however are mixed with pleasures, though I had daily fed the poor, and distributed alms to more than a million of persons. For, I see no reason to believe, that the giving alms will atone for such a notorious desertion of the public interest. They may not all amount in value to the felicity I might communicate to my partner, thro'.

thro' a course of years. The advantage accruing from them may be very short lived. But, by entering with a consort into the dearest ties of society, I may be her constant comfort, thro' a long decline of years to the grave, and the secondary or instrumental parent of rational existences, which may be left at our decease, living and immortal proofs of our love, to add to the fulness of the creation, to partake of the bounties of heaven, and from whom successors may spring to the end of time. Thus numbers of rational creatures will be brought into being, who shall participate of eternal enjoyments. In short, no wise or virtuous person has the prospect of doing so much good in any other way, as by discharging conjugal offices, and raising up a family, to support the interest of the great family of the earth. Those, therefore, who, thro' covetousness, humour, pride, envy, and such like destructive, immoral, and abandoned principles, refuse to pair with their kind, are guilty of the most complicated wickedness. They occasion many to live moping, solitary, and dissatisfied all their days, enervate the active force of most, if not all, moral affections in themselves, admit into their bosoms, a torrent of vices, and counteract that inclination, which prompts them to pay their tribute to the support of the world. They stifle the seeds of generation, render the prolific and



elaborate process of their animal oeconomy, by violent and base restriction, abortive, and unthankfully live on providence's bank-stock, at the same time, that they endeavour to destroy its public welfare, and public credit, and by diminishing its subjects, to bring an untimely desolation on the earth. Such conduct is monstrously inhuman, ungrateful to the creator, and murderous in its effects. If then, there will be a finally adjusting and impartial judgment, as conscience avows, its future terrors to such persons should be fearfully displayed. The proverb jocularly says, "old maids must lead apes in Hell, and antique bachelors may be punished by rolling *Sisyphus's* stone." But, I leave this task to those, whose duty requires them to admonish offenders with instructive gravity, rouse them by pathetic exhortation, imprint conviction on their hearts, and intreat them to reform their ways. It is to be wished, pulpit-instructors would no longer solemnly trifle with the people, in recommending childish ceremonies, pompous superstitions, and nonsensical tenets, established on ignorance and prejudice, and sanctified by the weak and enslaving demureness of the priesthood, but become universally concerned, to commend and restore mankind to the dutiful observance of the authentic and unsophisticated claims of nature and society.

The craving appetites were intended to be moderately indulged. The ease and comfort

fort of body and mind depend much upon it. The social affections were designed to promote private and public happiness; it is therefore wrong to curb them. Instead of love, friendship, parental regard, kindness, generosity and benevolence, it is impious to substitute indifference, variance, singleness of state, unkindness, selfishness, and ill-will. These are the foundation of all unhappiness. Most men and women are capable of serving the world in propagating their species; it is therefore a crime not to attempt it. The propagation of the kind is the unalterable scope of nature in the inanimate, as well as animate creation. All vegetables have their seeds, which are plants in miniature, and require only to be committed to a proper soil in a right season, when they produce plants in every respect like their parents, which is called vegetation. Some minerals vegetate, and others grow by the juxta-apposition of particles. The brutal world, as consisting of beasts, birds, fishes, and insects, generate their respective kinds in the most constant and regular manner. All nature is in motion. While some beings end to death and destruction, others are tending to life, and as it were to new creation. It is therefore faulty or vicious in man, to be indolent and insensible of his duty, and not to obey and follow the voice of nature, inclination, and appetite. For, to be sensible of, and active in duty, to follow the dictates of nature closely, to exercise her powers, and

indulge her affections and appetites in moderation, is to glorify God, and do honour and good to ourselves and fellow-creatures. *Socrates* had so mean an opinion of celibacy, that he engaged in the most intimate, social, and sensual communications with *Xantippe*, a woman of the most intractable and brutish temper and behaviour, and who, to the end of the world, will be termed the queen of scolds. He considered the poison of a malignant tongue, as sufficiently attempered and mollified by the philosophic antidote, of assisting to people the world, increasing the number of members of the community, answering in this, as well as other respects, the end of his creation, whereby he acted up to the dignity, and natural perfection of an human nature, and so rendered glory, praise, honour, and thanksgiving, to the supremely great, kind, and all-wise author of nature. Though it be digressing from the subject, we may just take notice, that it is worth every one's while to cultivate and cherish cheerfulness and sweetness of disposition. *Socrates*, a remarkable pattern of it, was naturally ill-tempered and morose, but he overcame ill-nature by sound philosophy. A physiognomist, introduced into the school where *Socrates* was, being asked what opinion he had of him, replied, he was an ill-natured and passionate man. The pupils in the academy gave him the lye, and began to buffet and



and beat him for his mistaken opinion and censure, as they knew their master to be a person of the most extraordinary sweetness of temper and affability. *Socrates*, seeing their rage and chastisement, said, hold gentlemen, the man is right : I was of such a temper, till it was subdued by right reason and philosophy. But to return. All ripe persons, who live without sexual communication, resemble collected seed, repositied in a granary, and suitable soil, unsown with it. For, though there be few instances of both barren men and women, this cannot be known before trial. It must therefore be highly virtuous, and consistent with the principles of the most seraphic religionist, as well as loosest libertine, to make the experiment. If the generating seed of the male, conveyed into the womb of the female, which receives and nourishes the tender rudiments of the homuncio, proves prolific, the second grand and universal law of nature takes place, which is to increase and multiply ; and the *Jewish* legislator might have added, to perpetuate the series of mortals, till time is swallowed up in eternity. If this be not attempted in a rightful way, it is a vice from defect, which affects both the individual and the public. If it be rightly attempted, but does not succeed, it is sufficient to fall by brave and virtuous undertakings. That celibacy is often the cause of private and public misery

misery may in a great measure, appear from many of the foregoing reflections. We may add, that the highest degree of comfort, or rather insipid and inactive repose, which maidenhip or bachelorship is capable of, is vastly inferior to that of marriage. This, in the opinion of all judicious, experienced, and impartial persons, may be made the happiest condition in the world. The lowest share of felicity, that ever attends a married life, is found to be greater, than the lowest share of tranquillity and ease, that is, or can be enjoyed by a single person. It is therefore a kind of mathematical proof, grounded on simple facts, that, as the pleasures of a conjugal state, when highest or lowest, in particular examples exceed those of the virgin life, in similar cases, so the pain and misery of the latter, must exceed those of the former, in the same proportion. It is almost needless to mention the love-sick pains, the unsupplied wants of nature, and the uneasy and unsatisfied desires which accompany it. But it is observable, as beneficence promotes felicity, so maleficence causes infelicity, and abstinence from doing good, negative misery. The happiness which human creatures are capable of, is undoubtedly lessened and contracted into too narrow bounds by social abstinence, as hereby the beneficial influence and efficacy of its abilities are preverted, or unapplied, which is, in effect, annihilation. All  
unemployed

unemployed powers vested in man, are no better than non-entities, as they neither contribute to the good of the individual, nor the public. As absence of heat produces cold, and absence of light causes darkness, so absence of good produces evil, or negative unhappiness. A recollection, a sufficient, fair and candid review of what has happened to men, in the various spheres of action wherein they have been engaged, from the commencement of time to this instant, as far as historical annals, sacred or profane, stand our vouchers, will convince us, that human nature always has been, and is uniformly the same, altho' its dignity, or degree of rational perfection, and consequently its happiness, has been debased and diminished, not only by *Adam* and *Eve*, but by most of their posterity, which doubtless might have been, and is by some, really preserved and improved. A deviation from nature is a deviation from virtue. A deflection from usefulness is a deflection to uselessness, hurtfulness, and misery. It is much more honourable and beneficial, to fight virtuously, with the instruments of propagation, the battles of *Venus*, to increase the number of rational beings, than with the sons of *Mars*; *Alexander*, to conquer the then discovered world, or *Julius Cæsar*, the greater hero of the two, to subdue *Gaul*, with steely weapons, and make a dreadful carnage. It may  
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be justly affirmed, that one pair of stout, healthy, vigorous, and prolific bachelors, can do more service to the public happiness, in any kingdom or country, than all the generals or admirals, or commanders of fleets and armies, that ever appeared, have done, or can do, by their military prowess and conduct, to the end of time. Steely weapons, spread devastation and misery far and wide, and destroy millions; but those of generation, fitly regulated, diffuse fulness and happiness, and fight and maintain the more glorious cause of a dying world. Such as are possessed of talents unexercised, which if exercised rightly, might be extensively advantageous in social life, only cumber the ground, like noxious weeds in a garden, or excrescences on the body, which hinder the regular performance of its functions. On a fair deliberation, we therefore find, that as bodily organs, and powers, and faculties of the mind of man, are formed for society, activity, and reciprocal communications of good, every adult of either sex, arrived at maturity of strength and reason, in almost every situation, and all circumstances, is very faulty, and inexcusable, in not endeavouring to lend a helping hand, to advance universal good; and that such single persons leave the most notorious breaches or vacuities in the circumference of that circle of virtuous action, the fruitful parent of felicity, wherein they might be employed to the advantage and emolu-

emolument of themselves, a family, their country, and the world.

The nature and tendency of celibacy, deducible from its apparent and real, particular and general effects, being canvassed and illustrated, it may not be amiss to mention some of the very many arguments made use of in its defence, which are consequently objections to marriage, and thence take occasion to shew their invalidity and frivolousness. We may here make this general remark, that all, or most of the objections raised against marriage, or the arguments used in favour of celibacy, seem to arise either from the fear of what may possibly happen, but, from the common course of things, seldom do happen, or from the love of such things as are opposite to social virtue.

That the married men are liable to be hen-pecked, is frequently urged by the bachelors, in vindication of themselves. It cannot indeed be denied, that some women wear the breeches, which seems to be owing to their strong love of dominion, and may depend on one, or more of these causes, namely, masculine strength of constitution, immoderate venereal appetite, a low or bad education, superior sense and fortune, ill-governed passions, and barrenness. Insolent imperiousness in wives may arise from barrenness alone, but can scarce result from any one of the other causes singly. But, as there are very few termagants,

gants, compared with the number of those women that are prudent, obliging, gentle and easy to be intreated, because the above-named causes of imperiousness seldom unite in one woman, and when they do unite in one, do not always produce a tyrannical disposition and behaviour, it is highly wrong and partial, to charge the fair sex, by the lump, with a fault, that only belongs to a very small proportion of them. For, suppose men were to chuse wives by a lottery, and all the women were to be considered either as blanks or prizes, for one blank, there would be found a great superiority of prizes. A vision, in chusing a wife, may be easily avoided; because some characteristic signs of an imperious temper and conduct, as instability, odd humours, ill nature, scolding, fullness, and peremptoriness, could not, without vast difficulty, be long intirely concealed, by all her arts of dissimulation, coquetry, and flattery. A wife of this furious mould is certainly a great blank in the lottery of life. She must prove, like base metal, mixed with pure, a great alloy to happiness, if not totally ruinous of it. Such a blank would be much worse, than one in a state lottery, for which some money is commonly received. Because, in this case, though there be a positive gain, there is an over-balancing positive loss. The man that gains, receives a woman, but loses a great share of happiness. A fury  
could



could not expect to be long loved by, or meet with civil treatment from a husband. But, suppose the worst, that a man should marry a furious woman, he should, for the sake of good coming from evil, acquiesce, like *Socrates*, in his unhappy lot, and endeavour to reform her. On the whole, as the fear of being hen-pecked is founded on the rarity of the event, and which, if marriage be not rashly and impetuously undertaken, may be easily avoided, no one ought to be discouraged from entering into it, by seeing such an instance; it ought only to caution him against temerity, and should never confirm any, in the unnatural, unsocial, and useless state of celibacy.

As some of the one sex are deterred from matrimony by the small danger of being hen-pecked, so some of the other sex are affrighted from it by the hazard of being cock-pecked. But this objection, if put in a true light, will appear of little weight. For, the risque of marrying a tyrant for a husband is very small. And as the husband and wife have one interest, give pleasure to, and take it in each other, are mutual confidants, as bound by the ties of love and friendship, have common cares, and the same habitation and bed, they should be accounted one person in effect, though they are two in reality. If this be allowed, they will have no occasion to contend for authority. Yet, as it is the  
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legal tenor of nature, or generally holds; that the husband is the stronger vessel, it is right and reasonable, that the chief care of the family should devolve upon him. This care, however, should be alleviated by the good nature and complaisance of the wife. If this be omitted, the husband will be apt to brow-beat her, whence endless strife, and domestic broils and quarrels may arise. Another thing to be minded by the wife, to prevent the misfortune of being governed arbitrarily, is, to claim no more power than what justly belongs to her. A fair equality of power, when the judgments are equal, is all that should be desired. More is unreasonable, and less is unjust. If there be a balance in the returns of love and affection, a little submission in the wife will produce a balance of power, and family-schemes will be easily concerted and settled; harmony and agreement will attend domestic consultations, despotic rule in the husband will be prevented, and all their management will redound to their credit, mutual comfort, and satisfaction. Since therefore male usurpation, or being cock-pecked, depends, for the most part, on the want of good nature, and a little submission in the female, it can only be cured by a due alteration of her disposition and conduct. And as this may be easily done by all women, it is impolitic, and contrary to their interest and happiness, not to do

do it without the least Hesitation. Superiority of power, in a married state, is scarce worth contending for. I would advise no woman to scold or cudgel her husband into condescension, if she is heroine enough to fight him. A wedded couple, differing about the prevalence of power, agreed to buy a pair of breeches, and a pair of cudgels. The breeches were laid on the house floor, as a reward or trophy of victory, and the cudgels were used by the parties in fighting for them. Scarce a month passed without a pitched combat, in which sometimes the wife proved conqueror, when she kept the breeches, and sometimes the husband. The government of the wife and husband flourished alternately, which was sometimes of longer, and sometimes of shorter duration. For want of a little condescension, the whole life was spent, partly in peace and partly in war, partly in slavery, and partly in liberty, which, by a few concessions on either side, might have been happily and wholly spent in peace and freedom. Altho' tyranny in a husband or wife is very blameable, and of the same bad nature and tendency, as in a king; yet, when violent disturbance and confusion rise in a family, it is requisite there should be a determining power, vested in one person, to be the instrument of healing and regulating it. Now nature indicates, in the most palpable manner, where the discre-

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tionary or deciding power ought to be placed. As God is the one great and kind governing lord, or arbiter of the universal family on earth, so man, and not the woman, ought to be the small and serene governing potentate, lord, or arbiter of the least family in it. For, since the body of the man is formed by nature of greater strength and hardiness than that of the woman, and vigour of mind is in a great measure dependant on the strength of constitution, in these respects, he is better fitted to provide for, take care of, protect, and govern his wife and children, than the woman, who is of a more enervated mind, weaker and tenderer frame and constitution, therefore less able to protect her husband or offspring against injuries, being adapted for being a mother, to breed, nourish, cherish, and nurse the latter, while she contributes her share to make the former happy. This truth is easily confirmed from analogy. Daily vulgar observation proves, that greater strength, majesty and grandeur, not only belong to man than the woman, but to the male-side or line of all species of animals, whether terrestrial, quadrupeds, or the aerial feathered tribe, birds, or the aquatic, fishes; and, as far as I know, it may hold more or less in all orders of the lesser animals, as bees, gnats, flies, and reptiles, from the most perfect to the most imperfect. It is for our purpose to point out few examples

ples which fall under frequent notice. Observe the majestic appearance of the bull, his stately motion, curled forehead, larger size, strength, and courage superior to the cow. The greater strength, size, and courage of the lion, with his bushy mane and tail, distinguish him, without regarding the sexual difference from the lioness. The stallion exceeds the mare in bulk, fortitude, generosity and strength. The bulk, strength, courage, ornamented heads, tails, and whole plumed coats of the dunghil-cock, turkey-cock, peacock and all other male birds, are much more remarkable and beautiful, than those qualities and ornaments in the hens of each respective kind. The male-whale, and other male-fishes, differ in size, strength, shape, colour, &c. from the females of their relative sorts. This apparent difference betwixt the males and females of different creatures was certainly intended for use, as well as variety and pleasure. The use of marks of distinction in man, as superior to the woman, was doubtless to confer upon him honour and regard, and in brutes, to procure regard alone from their fellows; but the use of rational and corporal strength, is to give law, and when it is enacted to be able to put it in execution. Lesser size, courage, and strength indicate inferiority and submission; but delicacy, softness, and endearing shape, demand love, favour, and kindness. This true analogical argu-

ment, our great poet has expressed and adorned in the description of *Adam* and *Eve*, compared with the brutal creation.

*Two of far nobler shape erect and tall,  
Godlike erect! with native honour clad  
In naked majesty, seem'd lords of all:  
And worthy seem'd: For in their looks divine  
The image of their glorious Maker shone,  
Truth, wisdom, sanctitude severe, and pure;  
Severe, but in true filial freedom plac'd,  
Whence true authority in men: Though both  
Not equal, as their sex not equal seem'd:  
For contemplation he, and valour form'd;  
For softness she, and sweet attractive grace;  
He, for God only; she, for God in him.  
His fair large front, and eye sublime, declar'd  
Absolute rule; and hyacinthin locks  
Round from his parted forelock manly hung  
Clustering, but not beneath his shoulders broad.  
She, as a veil, down to the slender waist  
Her unadorned golden tresses wore,  
Dishevell'd; but in wanton ringlets wav'd,  
As the vine curls her tendrils, which imply'd  
Subjection, but requir'd with gentle sway;  
And by her yielded, by him best received:  
Yielded with coy submission, modest pride,  
And sweet, reluctant, amorous delay.*

MILTON, Book IV.

The fear of cuckoldom nor unfaithfulness to nuptial rites, is sometimes a motive with both sexes to adhere to celibacy, as it really is



is very detestable, reproachful and flagitious. Sexual commerce is natural, and, when it is the consequence of marriage, virtuous. Fornication, and self-pollution cannot be defended by the principles of morality, and much less adultery or infidelity to the conjugal bed. The former, however, are much oftner fallen into than the latter. The commission of whoring, and manustupation, shew the mind to have transgressed the confines of virtue, though in some cases, they are faults of a lesser dye. The perpetration of adultery shews the mind to be vastly depraved and abandoned to the grossest impurities, and most flagrant dishonesty. It is a kind of stealth, for which no similar and adequate compensation can be made, whence it deserves the severest censure, and more vigorous penalties than felony, or depredations of the goods of fortune. For, was it to become an universal vice, honesty and humanity would scarce be left amongst mankind. It shocks rakes themselves before they commence finished reprobates. Virtuous principles are therefore, the only guard against it. Without the influence of religion, poligamy, and promiscuous cohabitation, even with betrothed persons, would probably soon turn people to irregular filthiness, and brutishness. There is, perhaps, so much virtue amongst men, even amongst those that are reckoned immoral, as to hinder the frequent commis-

sion of this crime. At least charity for our fellow-creatures should make us think so. Hence it will be a security against cuckoldom, to chuse such wives and husbands as have had virtuous educations. If this be regarded, there will be very little hazard of marrying either an adulterer, or adulteress. There is ordinarily as much chance to marry a sodomite, an incestuous person, one addicted to bestiality, whoredom, or self-pollution, or a robber, thief, murderer, pyrate, as one given to adultery. It can be no difficult affair, to avoid contracting with such notoriously infamous, and vile persons. The bare possibility of being struck dead by tiles or slates, falling from a house as we walk the streets, or of being choak'd by every morsel of bread or meat we eat, should equally deter us from going about our lawful business, or supporting life, because these accidents have happened. The fear of every distant possible danger, was it always to bias and influence our conduct, would soon put an end to happiness, and to the succession of mortals. Now, since there is some small chance of entering into a matrimonial contract with one of the most abandoned principles, the legislature has provided divorce as a remedy for so great an injury : A noble remedy, indeed, for such wrongful abuses. It gives every one so unfortunate an opportunity of trying to procure a person of strict honour

honour and fidelity to the bridal bed. Indeed, the obtaining a divorce may be sometimes attended with greater charges than the plaintiff can bear. In such a case, let him wear his horns in the practice of the strictest virtue: For, the proverb says, "Contented cuckolds go to heaven," not waggishly, or without the air of truth, as they shun one of the most enormous vices that ever disgraced and corrupted human nature. If this does not satisfy them, they may recollect, that *Cæsar* and *Pompey* were both of them horned; and that, as it is not a piece of unexampled villainy in the highest stations, their temporal grief may admit of considerable mitigation. Those that plant horns upon their own heads by suspicion and jealousy, stand arraigned at the bar of common sense for egregious folly, and deserve no commiseration.

Another objection to, or preventive of, marriage, is vapourishness, or the fear of producing it. Fulness of happiness and action belongs to marriage; but a defect in both appertains to Celibacy. Therefore a just notion of these two different conditions should be formed by the persons that would reject the one and embrace the other.

Vapourishness, whether constitutional or acquired, is a very general cause of unhappiness and inaction. It often causes mistaken opinions, and inclines persons to a sluggish whimsicalness. Whim, which is the



parent of fantastic and odd opinions and practices, of a crooked and deformed shape, because they are contradictory to the beauty of rectilinear truth, and the force of irrefragable demonstration, is the erroneous conclusion of a confused imagination and wrong judgment, and can only be removed by clear conceptions and right reasoning. It has, indeed, frequently a mixture of truth, tho' error, for the most part, abounds in it. Vapourishness of body is apt to substitute in the mind fear for hope, doubt for affiance, uncertainty for certainty, difficulty and danger for facility and safety, irresolution for resolution, unsteadiness for steadiness, and pain for ease ; so that, unless it is corrected by timely circumspection, it will soon infect the mind with many dangerous errors, by suggesting to it false documents. It is liable to lessen accuracy and candor, abate sagacity and hinder knowledge ; yet these are necessary to guard against mistakes, in the nature, value, and pursuit of things. If a vapoured person is at one time convinced of the truth of any proposition, as that matrimony, for the good it does, and the personal enjoyment it brings, is preferable to non-compliance with it ; at another he will adopt the opposite opinion and act conformably to it. Vapourishness often yields to the strength of reason, and evidence of truth in speculation ; but being

ing reluctant, and unwilling to leave its beaten tract, is seldom influenced by it in action. Enjoyment can be either rhapsodic and uninterrupted, or moderate and interrupted. Non-enjoyment can be either moderate pain and misery mixed wsth alleviation, or constant and uninterrupted misery. Neither constant and unabated happiness, nor continual and unremitted misery, are to be found on earth : But moderate enjoyment or non-enjoyment, and moderate profitableness or unprofitableness, in all their various degrees, are to be obtained or avoided in this life. 'Tis a pity that a vapourish habit of body and mind should divert many from chusing, at maturity of years, that condition, which will, when rightly improved, conduce most to these valuable ends. Some Bachelors are afraid of marrying, though they are free of vapours, lest the too great indulgence in venery, or the great demands of a wife, should cause that disease. This, however, is very foolish talking. No sensible and virtuous woman desires more benevolence than is consistent with the extent and nature of human powers, which, in most constitutions, will prevent uneasiness and vapours. And it is a common, but true observation, that matrimony frequently cures this distemper in women. Put then the saddle on the right horse. Instead of ascribing the production of this disorder

order, to the regular and moderate use of venery, it should be attributed to abstinence from it, or immoderate indulgence in it. And, surely it is in every ones power, to hit the happy medium, betwixt the two extremes. Indeed, Lord *Bacon* has observed, that there is no discretion below the girdle. But indiscreet persons should consider, that as much as they exceed the limits of moderation in gratifying this appetite, the sooner will the pleasure become tasteless; greater intervals of abstinence from it will inevitably happen, and the sooner will they be emasculated and enervated, or incapable of repeating or continuing the beloved gratification.

Another inducement, with few maids, and many bachelors to continue in the course they have so unnaturally chosen, is the love of money. For, it is in their power to obtain it, with the greatest facility, as it depends intirely on their own conduct, and they have none, besides themselves, on whom they need expend any part of their income. It is, however, acting a very low and dirty part for the sake of riches, to suppress the most affectionate and communicable desires. It is starving their own comfort, to scrape together, an unenjoyed heap of golden ore. It is, every day, making the comfortable income, of their beings less than it might be, to increase their fortunes. The  
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increase, whereof, unenjoyed, is only an imaginary good. It is chusing to be selfishly rich, in pining solitude, rather than to impart of their substance to be sharers in the joys of love, and see themselves surrounded with its tender charities, ever grateful to the human heart. If they would hearken to love, and follow nature, they would have nothing to fear. They would then have enough to sweeten labour, cherish daily industry, make them content and settled in their views, intirely easy in their minds, and more easy under disappointments. In placid intercourses of friendship, they might love and be loved. Thus, spending life to their great satisfaction, if at their deaths they were not worth so many thousands, as they might have been, they will not repine at their happy fate, nor condemn their blissful recompence. Of all the arguments adduced in favour of a single life, its being less expensive than matrimony, is the meanest and weakest. It is evident, beyond all opposition, that neither celibacy, nor any other condition, can be happy, that is contrary to nature. If then a greater expence is requisite to procure and maintain a state of greater happiness, it is monstrous folly not to bestow it. When expence answers this most valuable purpose, it is madness not to bestow it. Unenjoyed treasures are possessed to no good purpose. No advantage accrues to the possessor

fessor from an estate, money, or any other goods of fortune, unless he prudently and moderately enjoys them. It is certainly true that we possess essentially, no more than we enjoy. It is a sordid and painful pleasure to hoard up riches without using them, but a noble and painless delight to use them ourselves, and do good to others with them. Nothing can be more mean and abject, than to despise and avoid marriage, for fear of allowing a wife pin-money. It is an objection as low as the ground. The necessary expences of house-keeping, and the education of children, are supplied by all wise and good men, with the utmost readiness and chearfulness. They are greatly interested in such disbursements, wherewith their own consolation, happiness and usefulness are enlarged, with those of a wife, children, and their latest posterity. A stale virgin or bachelor said, it was unreasonable to do good to posterity, because posterity had done nothing for them. Had this been the opinion and practice of their ancestors, they themselves had never existed. The world would have received its dead, but none would have been born to have filled their places. Men purchase pleasures of various kinds at an immense profusion of treasure, many of which are of an inferior sort. Now, it being well known to parents, that one of the highest pleasures is to possess, and educate children,

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it must be contrary to every one's real interest, not to endeavour to taste it. The pleasure of saving money is sordid, and cannot come in competition with it. Moreover, matrimony, as it excites to industry and oeconomy, often increases riches. Hence the adage, He that is needy when married, shall be rich when buried. As this is often verified, it should give encouragement to the timorous and covetous bachelor, inspire him with activity, and public spirit, and push him on to raise living monuments to his praise.

An intemperate love of riches is not a greater hindrance to the free circulation of connubial pleasures, than inordinate ambition. Its admirers plume themselves with towering expectations, and as they climb the ascent of fame, greatness and honour, reject every sollicitation, which is suspected to aim at retarding their progress. The peaceful, and blithsome walks of love, court them in vain. The youthful, blooming nymph, wishes and sighs in vain, to enamour and detain the aspiring youth. His tender passions, fruitless plead for that respect which nature warrants them to demand. Ambition directs his eye to views of splendor and magnificence, and bids him listen to no trifling avocations. In this language, it often secretly accosts him. Follow me alone, and I  
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will make you great in honour and reputation. Submit to my guidance, and your advancement will be sure. Your merit shall become illustrious, your character shall rise, and be established, and I will elevate you to the pinnacle of the most resplendent dignities. Raised far above the common level of mankind, I will securely conduct you to yond shining spheres, whence you shall look down with pleasure, on adoring crouds, and largely share in the glories of this world. I will bring you to the possession of authority amongst the people, and incircle you with a multitude of dependents. But, if you bind yourself in wedlock's chains, all my offers are of course disdained, and you must sink into the humble vale of obscurity, there to drudge in servile cares, with an abjectness of mind, which will render you unworthy of my future blessings. Let me chuse a fair companion for you; nor think it hard if the choice should be deferred to the meridian of life, or to some years beyond it. Remember, while you are under my tuition, your advancement will be supremely attended to. With a strong thirst after it, and nauseating of other things, I seek to inspire you. Therefore beware of love, which, in ten thousand instances, has been destructive to it. Thus speaks the flattering inchantress, the poison of whose tongue often

ten invenoms the glowing bosom of youth. The sentiments she inculcates, often ravish the imagination, and lift it up above measure. It is a real misery to place our happiness higher than nature intended. And there is always great danger of doing it when the mind has a very ambitious turn. Temperate aspirations after honour, praise and fame are auspicious to learning, art and virtue. But when these are extremely intense and delicate, they will not quadrate or be rationally reconcileable with the injustice, ingratitude, uncertainty, ignorance, and common disappointments of the world. If the gratification of inordinate and aspiring wishes was made the standard of our felicity, its foundation would be ever tottering and precarious. Greatness can be only the lot of few. But a life of tranquillity, happiness, and self-possession, may be fairly enjoyed without it. The sweets of love, may be present, where the blandishments of ambition are ever absent. The attainment and continuance of the former, are less liable to cross impeding accidents, than the latter. And in the moderate enjoyment of them, they are far more satisfactory. Whence, did they perpetually clash with each other, by consulting reason, we might know which should be preferred. If our rising views, in life, are just and commendable, inspired with a noble, warm,

warm, but temperate emulation, and not fantastically transported, the bloom of life may be devoted prudently to love, which, instead of interfering with, will aid us in the accomplishment of them.

Another impediment to marriage with some, is the unreasonable love of variety, which is caused by leachery. Persons of lascivious dispositions, cannot easily persuade themselves to be confined to one partner, no more than an epicure can eat with gust always of one dish. It need not seem wonderful, that celibacy often produces leachery. For warm desires are inseparable from it, and these, by continency, are apt, and almost sure to be inflamed. It is as liable to produce leachery as libertinism. This satisfies the appetite of venery on all occasions, whence the mind is habituated to a hankering, after unlawful indulgencies, even after the abilities of execution are lost. That by abstinence whets the inclinations, and desires beyond the bounds of nature. Hence, it is, that old maids and bachelors are so liable to become universal admirers of their opposite sexes, or superficial general lovers, and cannot, without the greatest difficulty, fix upon one person as their ultimate choice. Many of them have become, in old age, strenuous advocates for dear variety, stews, polygamy, or seraglio's. Instead of marrying,  
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the stale, and barren females, have sometimes had recourse to the hiring of men-stallions, and the rusty, and fumbling males, to the keeping of mistresses. The life of celibates is therefore very favourable to debauchery. The lesson they have to learn, is, to chuse a proper husband or wife, and govern that appetite nature has given to the sexes, to increase private and public good, which, suppressed, produces nothing, and ungoverned, rends and destroys the constitution, pollutes and debases the mind, and drowns both in an abyss of misery. The picture of lasciviousness is drawn in the following soliloquy of a superannuated lecherous bachelor.

Nature ever prompted me to admire, love, and desire the fair sex. This desire has gradually increased by habit, and the want of satisfying it to an enormous and ungovernable height. And now, wretched is my condition, to love what I cannot enjoy, to have that passion, which formerly I might have gratified with pleasure, perpetually haunting me in these late and enervated years, and teasing me with lecherous wishes, which I have no power to accomplish and indulge. The remembrance of every past opportunity wounds me with regret. Especially my misery and anguish are intolerable, when the image of my once tender and lovely mistress is presented to my thoughts. From

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this image I cannot fly ; I think of it more than ever, and it as often cruelly upbraids me. 'Tis true, I might have lawfully taken her to my arms, when we both were in the blooming age, perfect health, and vigorous strength. Often have her looks, blushes, smiles, and bashful words, fully expressed consent. Her surorient, snowy, panting bosom was once impregnated with the kindest sentiments towards me. Had we then married, I might have been one of the happiest of men. But my covetousness and worldly ambition over-ruled the fondest dictates ; the frequent seeing of new faces made me as unstable as the wind, and slight my great privilege, and as these have kept me from lawful, so my religious education from unlawful gratifications ; whence I am at this moment gnawed with grief, unnaturally in impotence, prone to painful and troublesome desire, despised by others, self-dissatisfied, and self-condemned.

To this speech, I shall subjoin the lamentation of an old maid, found, wrote by her own hand, among other papers, after her death, and, by her executor, communicated to me, in an evening, when conversing freely on the present subject ; who added, that without breach of friendship, I was welcome to publish it.

At forty-five years of age, I am unnaturally a virgin. After knowing myself, by long experience,

experience, with relentless sorrow, and insuperable mortification, I reflect upon, and censure my past folly. Young married women are often called foolish, and I have frequently reviled them in conversation. But the most imprudent of them have not been so unwise, and imprudent as my self. Nor, in my opinion, is it probable, that any of them have suffered so much injury, or such pangs of discontent and uneasiness, by being, as I have felt by not being married. When very young, I was told so many fine things concerning the value of the elegance of my shape, and beauty of my person, that at sixteen, I was in my own eyes, scarcely less than a goddess. I then imagined every young gentleman, who saw me, immediately admired, and was enamoured of me. Their complaisance, gallantry, and actual addresses, confirmed me in this notion. I put on innumerable distant airs, sometimes willingly, but with seeming disdain and hatred, granted the favour of a kiss, and took a foolish pride in rejecting good offers, and slighting virtuous overtures and intreaties. Though my extraction was not high, nor fortune considerable, I resolved to marry only such a man as could support my arrogance with grandeur, taste with luxury, and sooth my vanity with a title of honour, a fine seat both in country and town, rich cloaths,



a handsome equipage, and large train of laced servants. Being repeatedly flattered for a few years, my expectations continued very sanguine. Often, after surveying and decking my self for six hours before the looking-glass, I appeared at places of modish and public resort, for polite diversions, with all imaginable gaiety and brilliancy. My heart frequently insinuated the probability of some rich heir falling in love with me, and that it was very possible I should be a lady or duchess. I lived on delusive hopes unsatisfied, as all single persons, in blooming health, find life secretly burthen some, teasing, and vexatious. Yet still bewitched with false apprehensions of the high merit of my beauty, and winning accomplishments, I refused at twenty-five, a gentleman of thirty, who gave me the sincerest proofs of his great affection, and might have made me happy for all my future years. Soon after this refusal, my lover married another lady, and I mourned heavily on the stool of repentance. Continued sorrow wasted my charms, and destroyed my health. For five years I was valetudinary, and expended much of my income in *assafætida*-pills, to relieve my nervous complaints. About thirty, I recovered a better state of health, but since that time, for the space of fifteen years, I have been accused of vanity, want of generosity, and cruelty,

ty, and instead of being admired, have been shunned and disregarded by the gentlemen, as one, who over-values herself, and knows not how to value others. So that it is to be feared, I must spend the remainder of life a practical stranger to the social comforts of which I might have joyously participated, and that extensive utility to which I might have largely contributed.

It were easy to mention, and dilucidate many more objections, made to marriage, by the advocates of celibacy, such as pretended slavery, the danger of marrying an extravagant, or vicious person, the difficulty of meeting with a suitable fortune or dowry, and a handsome or agreeable partner, increase of cares, compliance with a different temper, aversion to settlements, dislike to children, the trouble of educating them, confinement at home, curtain lectures, new duties required to a family, an embargo on pleasure, &c. but it may suffice to have given, and answered a specimen of some of the strongest of them.

Had the custom of continent bachelorship obtained in the earliest descendants of *Adam*, the world would have been ended almost as soon as begun. Had it only taken date a century, or half a century ago, and then diffused it self over this island, we should have wanted hopes, joys, interests and names. The oblivious retrospect makes one shudder

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as it would have occasioned a blank in the sphere filled by our own existence. And now, should it become more and more fashionable, houses will be converted into hermitages, towns into wildernesses, cultivated lands degenerate into their primitive barrenness, tamed and tractable beasts turn wild and savage, mankind again become ignorant and barbarous, the number of their offspring gradually diminish; and what is more to be dreaded, should it universally prevail, which is very possible, tho' not equally probable, not only this island, but the whole inhabited terraqueous globe would be more effectually depopulated than by the most furious and ravaging plague. The pestilence from its appearance to its disappearing, at one time never swept off more than about half of the inhabitants of the earth. Its destruction is swift and great, that of celibacy slower, but certain and more effectual. The excessive drinking of spirituous liquors kills a million of persons, annually, in the world. But partial celibacy prevents, yearly, the birth of some millions, and as it spreads the more, is the more dangerous to society. Its fatal catastrophe, if general, would be demonstrably, no less than total desolation and obliteration of the traces of mankind, and so procure the predicament and necessity of a new creation. It is evident, tho' not enough attended



tended to, that it forcibly tends to reduce civilized people to barbarity, as by lessening the inhabitants of the world, it can erase the footsteps of learning and knowledge, produce a dissolution of manners and civil laws, saps the foundation of natural religion and social virtue, the three great fountains of happiness, and in its destructive effects, towards the extirpation of the human race, is superior to the poisonous efficacy of fermented liquors, war, pestilence, or any other epidemic distemper, and famine, and only inferior to a general massacre, deluge, or conflagration.

Thus the solitary, forlorn, and unblest state of celibacy has been proved to counteract benevolence, a most genuine principle, and resist its strongest and loveliest incitements, to be injurious to the individual, because much felicity is lost thereby, which human creatures are capable of, and to be highly detrimental to the public, as it is an enemy to learning, civility, and morals. Unprejudiced reason therefore instamps it with reproach, and the social affections look on it as their common enemy. But, though its votaries have their losses, they have sometimes some, but not equivalent gains, as we gather from the arguments brought  
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to support it. For much bribery and obsequy-  
on must be made use of, otherwise nature's  
summons to social cohabitation would be  
universally obeyed.



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*No 104*



